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THE
DANGER
OF THE
CHURCH
AND
KINGDOM
FROM

Foreigners; consider'd,
IN
Several Articles of high Im-
portance.

The Third EDITION.

Interpers'd, with Variety of entertaining Enlarge-
ments; as also a short Account of the Spiritua-
lity, and it's *Retinencia*.

L O N D O N;

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D. N. G. R.

M. O. D. M.

of the

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T O T H E
R E A D E R.

T H E R E are two prevailing Cries in this Nation ; that against Foreigners, and that of the Danger of the Church ; and 'tis not hard to say in which there is more Sense, because there is not any in either. As the Church is in no Danger, if it does not endanger itself, so Foreigners in general are our Friends, if English Ingratitude doth not alarm their Indignation.

The Church will stand, if Church-men don't pull it down ; and England must fall down, if Foreigners don't lend us their helping Hand. The Church, in the Memory of Man, had been demolish'd by her Stewart, but that he was choak'd by an Orange.

There is a Cry indeed against some certain Foreigners that always was, is, and will be the Glory and Interest of good old England ; and that is the Cry against French Foreigners, or Frenchify'd English, who are, I had almost said, born with a Soul of Antipathy to this Nation, and who daily shew the greatest Malignity of Wish and Design. When France triumphs, they rejoice. vice versa.

Tell me ye Sons of Saxony, why such Cry against other Foreigners, especially Germans ? Is not your own Original Germanic ? Is not your Royal Head the Birth of Germany ; Germany, the Glory and Mo-

ther of Nations, Terror of the antient Romans, and Conqueror of the Roman Empire, that Terror of the World?

Why then is your Delicacy offended with a Hero, who is your Fellow-native in the Original, and to whose Royal House your Forefathers were Subjects? And what is his Ascent to the British Throne, but a Re-assumption of Government over the quondam Dependants on his illustrious Family?

The following Pages will shew you the Stupidity of the Cry against Foreigners; and that it is really a Cry against our own Honour, and Interest; for we have not one Ray of Knowledge, nor any thing that is good or great but what has a foreign Stamp upon it.

A Foreigner that doth us good is a Native; and a Native railing against such is truly a Foreigner. They who serve us are our Friends; those who cry against them are our Enemies. He is a true-born Briton who consults Britain's Interest, where-ever he lives; and he is a false Brother that thwarts it, though born in the Island.

It is but setting what we originally were, and what we now are in Comparison, and immediate Conviction must arise of the innumerable Benefits we have receiv'd, and do still receive from Foreigners.

The Danger of the Church, &c.

CHAP. I.

Contents. *The Peculiarities of the English. Poor England, a Monarchy without a Royal House. Caledonian Glory. English in their Scythian Chaos; their Ramble with the Sun. Romans run home, Saxons from home, leaving their native Soil for England. Union of the red and white rose. A King of England whipt at Canterbury. England's Hunt for Kings. A Hodge-potch of Royals. Saxonia Nova, no Names of Contempt among the good old English. Oliver a true-born Englishman. A Monarch kick'd off the Throne, and buried alive. Revolution a Dutch Blessing. A Curse on the Hogan Mogans for their good Service. Our great Deliverers packt home. George and Ann Lutherans, High Church. English Monarchs for solemn League and Covenant. King George I. an Englishman by Father and Mother: His high Relatives and personal Virtues. The Patron and Champion of England a Cappadocian. —*



THE Turkish Spy, speaking of England, says, " 'tis observable of that Nation,
 " that they are flexible and receptive
 " of any foreign Impression; that
 " they surfeit on the Plenty which
 " Nature has given them, and spew out their own
 " Happiness to ease their own Stomach, and prepare
 " it for foreign, sham Banquets of Magicians.

" Of

6 *The Danger of the CHURCH, &c.*

“ Of old the *English* were brave and stedfast to their
“ Principles ; then their Renown spread far and
“ wide, when a Baronet of *England* killed twenty-
“ five *French-men* ; among whom were two Mar-
“ quesses, four Knights, and nine Nobles of the les-
“ ser Order : But now they have quite lost their
“ antient Fame and Valour, and are become the
“ Obloquy and Scorn of other Nations.”

And perhaps nothing renders a People more so, than a tame Subjection to *Scythians, Goths, and Vandals*. How contemptible a figure did *Spain* make, and how near it's fatal Catastrophe, when *Alberoni*, a Foreigner sat at the Helm ? How did *France* groan under the Oppressions brought upon it by the Politics of a foreign Counsellor, an outlaw'd Son of the North ? A. D. 1721.

When all is said and done, no Nation has more Reason to declaim upon the Subject of *Foreigners*, than *England, poor England* ; if we consider the Consequences of our Alliance with foreign Lands, and our Kings being Foreigners : How fatal this and other foreign Articles have been or have not been to the National Interest, is the Subject of our present Enquiry.

I shall begin with the *Royal Line of England*, which in a manner has been always *Foreign*. It gives us no little Mortification, that we never had a Royal House in that Part of *Great Britain* call'd *England*, as a Resource to furnish us with a *Succession of Princes* upon necessary Occasions ; but have been obliged at a Pinch to go abroad and borrow *Kings* of our Neighbours : Thus we traversed the Wilds of *Denmark* for a *Canute* ; *France* for a *Norman* ; the Mountains of *Wales* for a *Tudor* ; Scot-
land



The Danger of the CHURCH, &c.

land for a *Stewart*; *Holland* for an *Orange*; *Germany* for a *George*; a Foreigner indeed by Birth; in Government and Inclination a Native; while at the same time *Scotland* pleads as it's Glory a Line of 112 Kings, who all of them deduce their Pedigree from *Fergus* the first, who reigned about the Time that *Alexander* the Great took *Babylon*, viz. about 320 Years before Christ. *

To illustrate the Matter, we'll just glance at our own Original and that of our Kings, during the Reign of the *Celtic Monarchs* in *Samothea*, now *Britain*. The *English* then were in a State of Non-entity, or, if you please, in their *Scythian Chaos*: Sometime between the Reign of King *Brutus* and the landing of *Julius Cæsar*, History tells us, the *Anglo-Scythians* past the *Euxine*, or some of the adjacent Hills in their way to *Germany*, like Wise Men following the Sun.

While the Roman Emperors governed this Island, which was about 462 Years, the English then were Foreigners in *Germany*: Upon the Retreat of the *Romans* from *Britain*, which was about A. D. 410, the *Britons* being left naked were harassed by the *Picts*, which obliged them to send to *Germany* for Assistance. Our Saxon Forefathers arrived, and liked the Country so well that they chose it for their Inheritance; and at last commenc'd Sovereigns, and reign'd till the Year 1017; about which Time their old Neighbours the *Danes*, envying their happiness made a Descent upon *Britain*, and tyranniz'd over the Land 'till A. D. 1066; when the *Normans* or *Northern French*, led on by *William* the Bastard, invaded us, commonly called the *Conqueror*, who instituted

stituted the four Terms at *Westminster*, and caus'd all Pleas to be in *French*, which were used in the Courts till *Oliver* taught them to speak English, and so removed that Asterisk of Servitude and Disgrace.

In the Year 1158, the *Norman* and *Saxon* Blood was united in Henry II. N. B. When this King was excommunicated on account of Archbishop *Becket's* Death, as was pretended, though he had Canonically purged himself by all that was sacred, he cou'd purchase no Absolution from the Church without grievous Penances; one of which was to go three Miles barefoot to *Canterbury*, and there to receive at the *Chapter-House* eighty Lashes with Rods from the Clergy. N. B. To whip Kings for the Benefit of the Church is an Art we learned from *Rome*.

In 1485 the Red and White Rose (i. e. the House of *Lancaster*, or the red Rose, and that of *York*, the white Rose, for by these Badges they were distinguished) were united in Henry the VII. Son to *Edmund Tudor*, Earl of *Richmond*, Son to *Owen Tudor*, and *Katherine of France*, by marrying *Elizabeth* eldest Daughter to *Edward IV.* from which Marriage descended all his Successors to the Crown, 'till the late Revolution, being all the Brood of Travellers, and Children of Strangers, from *William the Conqueror* to *Henry I.*

Upon the Death of Queen *Elizabeth* the *English* being at a Loss for a crowned Head, the *Scotts* sent us their King to be Steward of our Land, *James I.* who though born within the Bounds of the Island, yet in Person, Speech and Behaviour was all over foreign to the *English*, as if he had come from the Desarts of *Greenland*, and as favourable to the Maxims of

of Rome, as if he had been a Birth of that Whore and a double-dy'd *Italian*. Never had Prince a better Tutor, never had Tutor a worse Pupil.

Thus we see how the Kingdom of England has been govern'd by a *Race of Foreigners*; as *Romans, Welsh, Scots, French, Danes, Dutch, Germans*. We did not only borrow Kings from Foreigners, but the very Name also; for the word *King* comes from the *old German Kyning*, and *Queen* from *Kuningina*.

In honour of Foreigners, *England* was called *Nova Saxoniam, New Saxony*, by old Writers, and by some foreign Writers *Saxoniam transmarina*; so *Cornelius Killianus* notes: And for the Honour of good *old England* I must observe, that it had no Names of Contempt, but what it borrowed from Foreigners; as *Baud, Drabb*, which in the *Teutonic* language signifies Dregs or Filth, a Name given to ill Women. *Whore* comes from the *German, Hoor* or *Hure*, from whence *hire*, because leud. Women hire their Bodies; *Shrew* from *Shrewing*, clamorous. But to return,

In this foreign Line there happened indeed one Interruption from a Native, I mean *Oliver Cromwell*, a true born Englishman, who by his Valour raised the Glory of *England* to an uncommon Height by Sea and Land.

Towards the Close of King *Charles II's* Reign, when Popery triumph'd in our High Places, the Whigs and their dissenting Auxiliaries join'd in a successful Effort to prevent a Popish Successor; but the Church with her spiritual Guides oppos'd his Exclusion, (chusing rather to reserve to themselves the Power of deposing Tyrants,) and did, at a critical Juncture, expell that very King *James* whom

they wou'd not exclude : and to bar the Door against the Return of Popery, limited the Crown to a Protestant Line ; Actions worthy of a Church that sits at the Head of the Protestant World.

Thus the Church, who made him King, unking'd him ; gave him a Crown in their Anger, (against his Enemies) and took it off in their Wrath, and banished the Lord's Anointed. The *Oliverians* cut off one King's Head, and the Church, to be even with them, deposed another King, and buried him alive.

The Church being oppress'd by her Royal Darling she cries to *Holland* for Help ; the kind-natur'd *Dutch*, having learned the Art of rendering good for the evil Maxim, *delenda Carthago*, and the hostile Attack upon their *Smyrna Fleet*, immediately dispatch'd to our Relief the *Prince of Orange*, of immortal Glory, who, with an Army of Foreigners and a Powerful Fleet, rescu'd our Church from the Danger we, the Natives of the Land, had brought her into : The dark and lowering Clouds over the Kingdom were rais'd by ourselves, and dispers'd by Foreigners.

The Parliament gave the States of *Holland* 600,000 l. for the Charge they had been at : And to Duke *Schomberg* 100,000 l. for the Service he had done. *Burnet's Hist.*

But when the threatening Storm was over, and our Deliverance compleated, we, just like our dear selves, fell into the modish Fashion of railing at Foreigners, cursing the *Hogans Mogans*, our generous Deliverers ; The Outcry against Foreigners ceased not 'till the Land was rid of our Saviours, and

the King of his Guards-du-Corps, that attended him from his youthful Years.

However, the Church in a calm Mood, to shew her Aversion to a Native Prince, as his Friends affect to style the *Chevalier*, did, like a good Mother, settle the British Crown upon a Foreigner, viz. the Princess *Sophia*, the next Protestant Heir to the Crown, being Grand-daughter to King *James I.* and her Protestant Issue, the first of which is King *George I.* designed by Heaven and call'd by the unanimous Voice of the People to govern us, who cou'd never govern ourselves: Yet so it is, after all, that even against this great and glorious Prince, Calumnies are raised and spread, and Prejudices instilled into the Minds of the People, but with what Truth and Honesty we are now to enquire.

In the first Place say they, he has no Title to the Crown; when at the same time he succeeds upon the very same Right that Queen *Anne* did before him. Was she no Usurper? No more is he; for he receives his Power from the very national Acts that made her our lawful Queen.

But the main Objection is, that King *George* is a Foreigner; and so are you in the Original, and so were most of our Kings. Is this of force against King *George*? 'Tis of the same Weight against all our Kings who have been Foreigners, or Offspring of such; yea even against King *James I.* and King *Charles I.* who were born in another Kingdom, who were not so much as naturaliz'd, no nor episcopally baptiz'd. Is King *George* a *Lutheran*? Then he must be for the Church, yea high Church, for so the *Lutherans* are. Does not King *George* deliver his Speeches in Parliament from his own
B 2 Mouth?

mouth? No more did King *Charles I.* King *James I.* whom we received with so much Applause, was a bigotted Presbyterian, and his Successors, King *Charles I.* and *II.* Scots Covenanters, sworn to destroy that Episcopacy which King *George* has sworn to maintain: But after all King *George* is originally an *Englishman* by Father and Mother, as is evident from History.

I. King *George* is an *Englishman* by his Father's Side, being descended in a direct line from *Henry II.* King of *England*, thus: *Maud* Daughter to this King *Henry*, was married to *Henry* surnamed the *Lyon*, Duke of *Bavaria* and *Saxony*, who had three Sons, *Henry*, *Otho* the Emperor, and *William*, from whom were born *Otho* Duke of *Brunswick*, *Albert* the Great, *Magnus* Duke of *Brunswick*, *Magnus Torquatus* Duke of *Brunswick Lunenburg*, from *Frederick* the Emperor, and *Bernard Frederick* Duke of *Lunenburg*; *Otho* the Magnanimous Duke of *Lunenburg*, *Henry* Duke of *Lunenburg*; *Ernest* one of the Protestants. *William* Duke of *Lunenburg Zell*; *George* Duke of *Calemburgh*, and *Hannover*; *Ernest Augustus* Duke of *Brunswick Lunenburg* Father of *George* King of *Great Britain*. Memorand. the first Edition of this Book was in the Reign of King *George I.*

II. King *George* by his Mother's Side is a *Scoto-Englishman*; his Mother being Granddaughter to our King *James I.* by his own Daughter *Elizabeth*, Sister to our King *Charles I.* who was married to *Frederick V.* Elector Palatine of the *Rhine*, and King of *Bohemia*; so that King *George* is so far from being an absolute Foreigner originally, that he is intirely English. Thus it appears that he is descended

scended from the Blood Royal of *Great Britain* by Father and Mother, being the 50th. King of *England*, and the 114th. King of *Scotland* in a lineal Descent. If we take him in this view, and number of his royal Relatives, you will find he exceeds most, if not all Sovereign Princes upon Earth.

King *George* is the twentieth Sovereign of the Family of *Brunswick* by lineal Descent, since *Albert of Este*, who died in 1081. Two Emperors of *Germany*, and one Empress of *Constantinople* have been of his Family; besides one Empress Dowager and an Empress Consort now living. 1721. first Edition.

The Electors of *Bavaria* and the Palatinate, and Dukes of *Modena* are descended from this Princely House by the Male Line. The Kings of *Sweden*, *Denmark*, *Prussia* and *Poland*: The noble Families of *Hesse*, *Baden*, *Mecklenburgh*, and several Princes of the House of *Saxony*, are descended from his Family by the Female Line. There have been eighteen Archbishops and Bishops, all Princes of the House of *Brunswick*; and such an Episcopal Family must be suppos'd to entertain an Hereditary, unalienable Esteem & Veneration for an Episcopal Church.

The foregoing Lustre his Majesty derives from his renowned Ancestors; but his personal Virtues, which are peculiarly his own, heighten the Glory of the former, and give Substance to what without them wou'd be but a Shadow. To enter into the Detail of his Virtues in all their Forms, wou'd be to traverse a whole System of Morality and Politics: And they are so conspicuous and distinguishing, that he seems by Nature design'd for Dominion and Government.

One wou'd imagine these few considerations were sufficient to silence all Clamours, especially against Royal Foreigners, *seeing by these we always did, and now do enjoy great Quietness, and that very worthy Deeds have been done to this Nation by their Providence.*

To this, I shall add a brief Account of St. George the Patron and Champion of *England*, whose Fame for killing the Dragon, and other such Heroic Achievements is in the Mouth of every Child: Know then, that this *George*, this mighty Hero (wou'd you think it?) was a Foreigner, born in *Cappadocia*, in *Asia Minor*, South of the *Emxine Sea*, and was Colonel under *Dioclesian* the Roman Emperour. After his Conversion to Christianity he grew so famous in the Eastern and Western Churches for his military Exploits, that our King *Edward III.* chose him to be Patron of the Garter *A. D.* 1350, under the Title of the Sovereign and Knights Companions of the most noble Order of the Garter, which is put under the Patronage of *St. George* the *tutelar Saint*, of *England*. The next Time you rail at Foreigners recollect how your Kingdom is put under the Protection of a Foreigner.

C H A P. II.

Contents. *Anglia Tenant of the Moors. Seraglia of Dolls. A meer Native a Coxcomb quoth Seneca. An Archiepiscopal Feast a Nonsuch. Spiritual Merchants Monopolizers of Wealth. A Crown thrice pawn'd for Bread, &c. Laymen robb'd of their Tenth to glut the Parson. A fat Sheep for Six-pence. A Cock for three Half pence. A Pig for a Penny.*
England

England every where. Hips and Haws. Nobility and Merchants reconcil'd by Mammon. Archimedes's Ship without an Equal. All Nations often meet at English Tables. East, West, North and South, conspire to oblige the English Ladies. The Siberian Animal. New Fashions from old French Taylors. A Tradesman and his Bottle. France and Spain strut in English Liveries. Henry III's. remarkable Saying. Spaniards our American Miners. The inexhaustible Spring. Amabella. Commerce the Darling of the Great. Change-Alley. The Apothecary, and his Conversation with his Simples. Sena, Cinnamon, Peruvian Bark, Rhubarb. Pyramids of China. Persians our Silk Weavers. The Chinese and Japanese our Potters. Fans for Houses and Umbrellas for the Inhabitants. Coffee an Arabian Berry to be drunk hot, and a Glass of cold Water before to make it laxative, and a little Cream to embarrass it's saline principles, &c. says my Friend Chambers. Coffee an Oliverian by Epocha. Tea, the Ladies Favourite, in its various Forms. Cocoa-Nut a Mine of Gold above Ground. The Indians sarcastic Jest upon the ungrateful English. Riches got by smoaking. Tobacco a Plant we love and burn. The Golden Island. No Land without Gold. A Cure for corrupted Esculents and Potulents by Sea and Land. Sugar the Pith of a Cane. Mercury the Miracle of Nature.

WHILE our Trade was confin'd within the Circle of the Island, and made no Sallies out, England was no more than a Skeleton of a Kingdom, an Assemblage of dry Bones, and the Inhabitants home-bred and plain, honest Islanders, Tenants of the Wood, Fens and Moors, who liv'd

on

on Vegetables, the natural Product of the Elements. But how empty our Coffers and Purles? *Daughters* without Portions, A *Seraglio* of Dolls without Dollars, *Land* without Cultivation, *Texts* without Preachers, *Preferments* (such as they were) without Arts and Sciences, all conducted by *Ignis Fatuus*, a popular Meteor in the Hands of Jack with a Lanthorn. 'Tis an Observation of *Seneca* a Stoick Philosopher, that a *meer Native is an Ignoramus and a Coxcomb*, a conceited silly Fellow. *

True it is the Church in those Days had a flourishing Trade, and all the Riches were in the Hands of Spiritual Merchants, who made a Monopoly of Mammon, and never disgorg'd their ill-gotten Wealth till the Reformation.

When *William* the Conqueror made a Survey of the Land, the whole amounted to fixty Thousand two hundred and fifteen Knight Fees; out of which the Church was then possess'd of twenty eight Thousand and fifteen: Tho' the Clergy were but a small Number compar'd with the *Laicks*, yet were they Possessors of almost half of the Kingdom; and some Years after the Patrimony of the Church amounted to no less than 16 out of 20. And but for the Statutes of *Mortmain*, all the Riches of the Land had disemboug'd themselves into *Mare Mortuum*; and Lords and Commons must by inevitable Necessity have been Tenants to the Church. *N. B.* A Statute of *Mortmain* is to restrain Donations of Lands to the Church, where they lie as in a dead Hand, without due Service, to the King and Lord.

In the Reign of King *John*, the best Part of his Kingdom was given away to *Monks* and Churches;

* *Imperitum est Animal Homo, si circumseribatur natalis soli sui sine.*
scarce

scarce any but the Clergy were able to furnish the ready Penny. It came at length to that pass, that Kings were forced to beg Alms, as it were, of those very Persons who had enrich'd themselves by no other Means than the Alms of King and People. †

It's observ'd by Authors, that there is no Nation in the World comes near the *English* in the Magnificence of their Feasts; especially those made at our Coronations, Instalments, Consecrations &c. transcend the belief of all Foreigners: And yet 'tis allow'd that the Feasts now made are no way comparable to those of our Forefathers; one Instance of which follows, viz, the extraordinary Feast made by *George Nevil*, Archbishop of *York*, at his Installation, unto which he invited all the Nobility, most of the Clergy and Gentry of the first Rank. The Bill of Fare may be seen at large in Bishop *Godwin's* Catalogue and Lives of Bishops. ‡ I have here added some Particulars of the Provisions for it.

Muttons	1004	Plain Dishes	4000
Geese	3000	Cold Tarts	4000
Capons	2300	Custards cold	4000
Piggs	2000	Veals	300
Chickens	2000	Porks	300
Pigeons	4000	Peacocks	100
Conies	4000	Cranes	200
Mallards and Teals	4000	Kids	200
Egrets	1000	Bitterns	204
Custards	6000	Hearnsfows	400
Venison Pasties	1506	Pheasants	200
Dishes of Gelly	pacted	Patridges	500
	1000	Woodcocks	400

† *Acta Regia*, Rapin Vol. 1. ‡ Pag. 611. In *Edward the IV's* Reign.

Quails	100	Pikes	300
Rees	200	Brauns	300
Bucks, Roes	400	Wheat qrs.	300
Oxen	80	Ale Tuns	300
Wild Bulls	6	Wine Tuns	104
Seals	8	Plovers	400
Porpoises	4	Curlews	100

This grand Entertainment was made when the Nation was so poor that the King was forced to pawn and sell some of his Robes and Jewels, yea and to part with some of his Dominions, as *Gascoign* and *Normandy*. § So *Edward I.* and *III.* were oblig'd to make Application to Pawn-brokers, who lent them Money upon their Jewels: And King *Edward* was so far reduc'd for want of Money that he pawn'd his Crown three several Times. *ibid.* Let us turn the Tables. When *Alexander* the Great marry'd *Statyra* at *Susa* in *Persia*, he made a Feast for 9000 Guests, and gave to each a Cup of Gold.

King *Ethelwolph* in the Year 855, gave the Clergy the Tythe of all Goods, and the Tenth of all the Lands in *England*, free from all secular Services, Taxes &c. which Charter of Donation was confirm'd by several of his Successors, as *Edmund*, *Edgar*, *Ethelred*, *Alfred*, and *William* the Conqueror; who finding the Bishops so immensely Rich erected them all into *Baronies*, each *Barony* containing 13 Knights Fees, at least so much Land of Inheritance as was sufficient to maintain a Knight with suitable Retinue. *Sir Thomas Smith* rates a Knight's Fees at forty Pound yearly.

§ *Sir Rob. Cotton's Answer to the Reasons for Foreign War,*
pag. 58.

In the Time of King *Henry V.* the Clergy were grown so rich that there was a Bill preferr'd to his Majesty against the Temporal Revenues of the Church. And so great was the want of Money in those untrading Times, when we had no Commerce with Foreigners, that such who had fifteen Pounds a Year in Land, were oblig'd to receive the *Order of Knighthood* or pay their Fines: A short View of their Markets in those Days will witness to the Truth of this.

In King *John's* Time a Quarter of Wheat was sold for a Shilling, a Quarter of Beans and Oats at a Groat, and an Ounce of Silver at Twenty-pence. In King *Edward the I.* Time, by Act of King and Council, a fat Cock was sold for three half-pence, a fat Capon for Two-pence, a Goose Four-pence, a Lamb Four-pence. In the Days of *Richard II.* Wheat at Thirteen-pence a Bushel, which was thought a great Price, being usually sold at Six-pence. In *Edward III's* time, a fat Ox was sold for a Noble, that is six Shillings and Eight-pence, a fat Sheep for Six-pence, five Pidgeons for one Penny, a fat Goose Two-pence, a Pig for a Penny. ||

In the 10th Year of King *Henry VII.* Wheat sold at *London* for Six-pence a Bushell, *Gascoign Wine* at six Pounds a Tun. In the 15th Year of his Reign Wine was sold for forty Shillings a Tun. The Wages of an Hay-maker in this Reign was settled at one Penny a Day, and in the Reign of *Henry VIII.* never exceeded three half-pence. In those Days a Penny was equivalent to a Shilling now, and how

|| *Heylin's Cosmography*, printed 1677. pag. 256.

come we to have a Shilling now for a Penny then ; is it not from an Acquaintance with Foreigners ?

In this mean and low Condition did our Lay-Forefathers live till they launch'd out into the Ocean, and made the Sea (which renders the World a Stranger to itself) their Friend and Ally. In a little Time it appear'd, that the only way to enrich the Nation was by traversing the Globe, and trading with Foreign Nations : Fir'd with the Prospect of Glory and Gain, we soon became Masters in the Art of Navigation, and by degrees Masters of the Sea, and thereby the Wonder and Awe of the World. For tho' *England*, as an Island, be divided from all Parts of the Earth, yet it's a Borderer on every Country in the World, where the wide Sea extends.

The Land brought forth no Fruit but the Wilds of Nature, while we remain'd in our State of Obscurity : " It says the *Spectator*, we consider our
 " own Country in it's natural prospect, without any
 " of the Advantages of Commerce, what a barren
 " unprofitable part of the Earth falls to our Share.
 " — Natural Historians tell us that no Fruit grows
 " Originally among us, besides *Hips* and *Haws*,
 " *Acorns* and *Pignuts*, and other Delicacies of the
 " like Nature ; that our Climate of itself without
 " the assistance of Art, can make no further ad-
 " vances towards a *Plumb*, than to a *Sloe*, and car-
 " ries an *Apple* to no greater Perfection than a *Crab* ;
 " that our *Melons*, our *Peaches*, our *Figs*, our *A-*
 " *pricots*, are Strangers among us, imported in dif-
 " ferent Ages, and naturaliz'd in our English Gar-
 " dens, and wou'd all degenerate and fall away
 " into the Trash of our own Country, if they were

" wholly

“ wholly neglected by the Planter, and left to the
“ mercy of our Sun and Soil”.

Cherries were first introduc'd into England from the City *Cerasus* in *Pontus*, from whence the Trees bear the name of that Town ; for their Latin Name is *Cerasus* from the Greek *Kerasos*, a *Cerajunte Ponti Civitate*.

The Country Gentlemen were the last that gave into this glorious Scheme of Trade, for no other Reason but because their Fathers were born before them, leaving their Estates behind them: These thought it dishonourable to their landed and pecuniary Quality, to have their Children's Hands defil'd by Mercantile Operations, disdaining even to get an Estate by tainting their Blood with Pitch and Tar ; 'till their annuity Sons made the High-Ways unpassable, and their own Inheritance was swallow'd up in the commercial Gulph, that is, became the Property of those who exercised the Function of a Merchant.

Strange it is, the *English* should form such Ideas of Commerce, which is the Honour and Support of a Kingdom : But who without their Foible ? Even the Pride of *France* veils the Bonnet to the Patron of Trade, and allows her Nobles to exercise Commerce, who think it no dishonour to their Quality. Some *Italian* Princes are the chief Merchants in their Provinces, yea and turn their Palaces into Ware-Houses. The Princes of the *East-Indies* scruple not to Negotiate with our Merchants Agents in Person : So powerful is the Desire and Love of Money. The *English* having recover'd their Senses, cease to think it dishonourable to grow Rich by the Exchange of Commodities. Now the younger
Sons

Sons and Brothers of Nobles are brought up to Merchandise.

Who was the first Contriver of Ships? The Invention is very Antient. Some Mythologists attribute it to *Dædalus*, and say the Wings he invented to save himself from *Minos*, King of *Crete*, were nothing else but Sails which he first gave to Ships. Others ascribe it to *Neptune*, *Minos*, *Erichthras*, *Danaus*. ** But they go on in the surest Grounds that make *Noah*, the first Navigator; and the first Ship-builder.

For the Diversion of Sailors, I shall add a short Account of two Monstrous Ships, viz. 1. The Ship of *Ptolemy Philopater*, which was 280 Cubits Long, 38 Broad, and 48 High. It carried 400 Rowers, 400 Sailors, and 3000 Soldiers &c. 2. The Ship of *Hiero*, built under the Direction of that great Mathematician *Archimedes*, in which there was Wood enough to make 50 Gallies. It had all the Variety of Apartments of a Royal Palace, Banqueting Rooms, Galleries, Gardens, Fish-Ponds, Stables, Mills, Baths, a Temple of *Venus* &c. It was encompassed with an Iron-Rampart, eight Towers, with Walls and Bulwarks furnish'd with Machines of War, particularly one which threw a Stone of 300 Pounds, a Dart of 12 Cubits long, the Space of Half a Mile, with many other Particulars related by *ATHENÆUS*. §||

But to proceed; the Figure we make in the World is in Proportion to what we export to Foreign Nations, and what we import from them: The Advantages are Universal, there being no Part

** *Cyclopædia*, under *Ship*. §|| *Polydor Virgil*.

of *England*, but what is constantly fed, cloath'd, or some Way or other enrich'd by Foreign Commodities; yea *all Nations* often meet at *our Tables*.

Our Sumptuous Meals, and Delicious Entertainments, derive their *Bon Gout* from Ingredients that the Sea pours in upon us, from remote and different Regions; nor indeed have we any Splendid Appearances but what receive their Lustre from the Orient &c.

What are our Immense Treasures but the Productions of *East* and *West-India*, that are daily brought in by an Association of Merchants? No Foreign Kingdoms but contribute something towards our Domestick Power, Pomp, and Pleasure; and yet what more common among the Sons of Ingratitude, than Vociferation against Foreigners?

Nature seems to have disseminated her Blessings among the different Regions of the Earth, with an Eye to this mutual Intercourse and Traffick among Mankind; that the Natives of the several Parts of the Globe might have a Kind of Dependence on one another, and be united by the Bonds of common Interest: Every Degree on the Globe produces something peculiar to it; the Food often grows in one Country, and the Sauce in another; *English Beef* season'd with *Jamaica-Pepper*; the Fruits of *Portugal*, are corrected by the Product of *Barbadoes*; the Infusion of a *China-Plant* is sweeten'd with the Pith of an *Indian-Cane*.

The single Dress of a Woman of Quality is often the Product of forty Climates. The Scarf is sent from the *Torrid-Zone*, and the Fur-Tippet from the *North-Pole*; the Shoes from *Dantzick*, the Gold Buckles from *Spain*, the Brocade Petticoat rises out

of the *Peruvian Mines*, and the Diamond Necklace out of the Bowels of *Golconda*.

If we go to *St. James's, Westminster, Guild-Hall, Almacuria de Arcubus &c.* there we shall see that Part of the World call'd *English*, enrob'd with *Siberian Ermins* and *Sables*, the Exuvia of a little Animal that is Milk-White. In former Ages White Skins were us'd for lining the Robes of Magistrates and great Men: The Furriers, to add to their Beauty, sow Bits of the Black-Tails of those little Creatures upon the White-Skins, to render them the more Conspicuous.

Note. *Siberia*, (*Sclavonice, North*) the Town so called, is suppos'd to be 3000 Miles from *Moscow*. Since their Submission to the *Czar*, the *Muscovites* improv'd their Country very much, by sending their *Sable-hunters*, and banishing their Prisoners of State, to that place. Latitude about 54.

The desire of getting Riches by *Sable-hunting*, brought those Hunters by degrees to the River *Yarmour* that runs into the *Japan Sea*. N. B. Upon this River liv'd those *Tartars* that Conquer'd *China*, A. D. 1644, so that now the way to *China* by land is perfectly known.

England, yea *Europe* is oblig'd to *Nicolas Witzen* Burgher-master of *Amsterdam*, by Name, who first drew a Map of those Countries, and discover'd to the *Europeans* all *Siberia*, and other Provinces as far as the Chinese Wall.

Into the *Baltick* we send great Quantities of Woollen Cloth, Kerfies, Serges, Norwich Stuffs, Lead, Cornish Tin, Pewter, Stockings, Hatts, and from *Scotland* season'd Herrings for their Winter Provision: And from thence we import *Masts, Deals,*

Deals, Oars, Clap-boards, Baulks, Bumspars, Flax, Hemp, Cable-Yarn, Cordage, Pitch, Tar, Copper, Iron, Steel, Wire, Quicksilver, Furs, Buckskins, Sturgeon---by which Multitudes in *England* have got large Estates; and yet their degenerate Offspring have Impudence enough to rail at their Foreign Patrons, who built up their Families.

From *France* is imported Brandy, Wine red and white, new Fashions, and other Vanities in Derogation from the Honour and Value of *English October*, and the Rights of the *Taylorian Tribe*, whose Prerogative it is to invent new Fashions for the Benefit of Commerce, and Gratification of Levity.

A Glas of right French is become a necessary Mode, yea, so essential a part of Entertainment that a common Tradesman is ashamed to treat a Visitant, or dine himself, without his Bottle, which in the Memory of Man has advanced the Price of Wine from Six-pence to many Shillings a Quart.

Into *France*, for the Benefit of the English Clothier, we send Woollen Cloth, Kerfies, Bays, Frizes, as also Cod from *Newfoundland*, for the Support of Superstition in *Lent*, and other Mock-fasts. The Sea abounds with that Fish which is the staple Commodity of the Country. That Fishery is look'd upon to be one of the most beneficial Trades in the World; for one Ship of 150 Tuns and 20 Men, will in a good Year cure 3000 Pounds worth of Fish. The *English* and *French* seldom load less than 500 Ships Yearly with Cod, and *Poor-John* to *Europe*.

The Riches imported from *America* into *Spain*, are almost incredible, but the Want in which *Spain* stands of English Manufactures exhausts a great part of those Treasures in our Favour, which made *Hen. IV. King*

of *France* say, that the Abundance of Pistoles in *Spain* was a Sign of their Riches, but the Necessity of transporting them to other Countries was a Mark of their Poverty

The Products of *New Spain* and *Old Spain* flow in upon us, like a mighty Stream; innumerable are the Families enrich'd by them, who only traffick in the lesser Articles of Wine, Silk, Saffron, Raisins, Almonds, Cochineal, Wool, Indigo, Oranges, Lemons, Cork, Soap, Citrons, Anchovies, &c. Not to take Notice of the Men of immensurable Bulk, upon whom the Sea has pour'd in whole *Flotas of Gold*, Silver, Amethysts, Pearls——An Over-Ballance of Trade with *Spain* and *Portugal* brings in vast Quantities of Bullion, besides their Gold Coins, which pass for Current.

Nor is the *Levant Trade*, commonly called *Turky*, less propitious to the Interest of *England*: The Riches of *Egypt* flow in upon us by *Alexandria* and *Grand Cairo*: The Treasures of Western *Asia*, by *Aleppo*, *Scanderoon*, *Sidon*, especially *Smyrna*: To say nothing of the *European Turkey*, of *Italy*, and the *Mediterranean Islands*, that daily load us with their most Valuable Commodities, as Wines, Velvet, Raw-Silk, Plushes, Damask, Cloth of Gold and Silver, Raisins of *Damascus*——'Tis but whispering an Honest *Levantine* Merchant, and you have what you want Sir. If you want Camblots of *Angoura*, Cottons of *Maguesia*, a Cargo of Rhubarb and Opium, Buffler's Skins, Turkey Leather, Sena &c. there also you will be kindly us'd for your Money.

This is it that has engag'd the Attention of the greatest Gentlemen, who have thought it the Interest

rest of the Family to make their junior Sons Turkey Merchants ; and while the diligent Son is getting an Estate by Foreign Traffick, the *Elder Brother* employs his Talent at Home in Railing at Foreigners.

But what are these, and all our *European* Acquisitions to the Treasures of *East-India*, that inexhaustible Spring of Wealth ? How many brave Adventurers succumb under the Weight of Monstrous Estates, acquir'd by Trafficking there ? View the Grand Associations that are engag'd in Commerce to the remote Parts of the Terraqueous Globe ; and among them you'll find a small Number Rich enough to purchase Kingdoms and Empires ; Men that have Emerg'd from a small Original, by Honest and Laudable Industry : Mankind Honour them, and the greatest Lords think it no Diminution of their Quality to level themselves with those Noble Adventurers, and enter into Alliances with them.

AMABELLA is only a Merchant's Daughter ; but is grown a Dutchess by her Wealth : Appriz'd of this Immense Gain, the Gentleman discards the Objection arising from Blood, embarrasses his Daughters Wedlock, by clipping their Fortunes, to Enable him to Enroll his younger Sons in the *India* Company : These thro' Diligence and good Husbandry grow Rich by Foreigners, take the Train and Equipage of Lords ; are lodg'd, fed, and serv'd like Persons of Honour, (win Gold and wear it) while the *Elder Brother's* Estate is in a Deep Consumption, and his Bantlings brought up in the Fashionable Art of Railing at Foreigners.

So greatly Beneficial are the Returns of Commerce, that Commerce is now become the Darling Object, and principal Care of Princes, Potentates

And Lords, as well as the Commons of the Earth. No Trade, no Blood, no Quality, no Pleasure, no Art like that of getting Money. I appeal to *Change-Alley*: What strange Transformations in that Enchanted Circle? Nobles Metamorphos'd into Merchants on a sudden, and Merchants into Nobles, Lords forget themselves, and for Haste leave their Garters behind them. Oh happy Spot! where Stars Shine at Noon-day, for the Honour and Benefit of Trade. But alas! this Moment I hear that Stocks are fallen; Stars Disappear; Servants a-horseback; the unfortunate Masters toil and moil a-foot, cursing the Game at Hazard; Monstrous Change! Not without Reason art thou call'd *Change-Alley*. So much for Stock-jobbing. N. B. The first Edition of this Book was in the Year 1721.

Ducent and Tricent per Cent make the Regions of the East the Adventurer's Favourites. Thither we export Bullion, Broad-cloth, Powder, Looking-Glasses, Scarlet, Lead, Iron &c. And in return from thence, they send us Spices in all their Kinds, Calicoes, Muslins, Aloes, Myrrh, Cassia, Rhubarb, Frankincense, Camphire, Musk, Ambergrease, Indigo, curious Cabinets, Pearl, Diamonds, China-ware in all their forms, Dragon's-Blood, Tea of all Sorts, with many other Drugs and rich Commodities. Be it known to all Apothecaries, that they can't make up four Bills in ten without Foreign Ingredients.

Cinnamon is an Aromatick Drug of the East, and formerly not to be found but in Cabinets of Princes; so scarce in *Galen's* time, that no Man had any but the Emperor. It is a Bark of a Tree from the Island of *Ceylon*, in the *East-Indies*, a scarce and valuable

luable Spice. The Oil of Cinnamon (call'd it's Essence) is, Madam, the greatest Cordial we have, and therefore is much us'd in *England, Holland, Germany, France and Italy.*

The common *Cinnamon* is often adulterated with that out of which this Essence hath been extracted. A *Caveat* to those who practice the Art of *Pharmacy.* *Cinnamon* boil'd in common Water yields a kind of Oil, which when it grows cold, grows white, and as firm as our Tallow, which by the *Dutch* is called *Cinnamon-Wax.* It's smell is agreeable, and they make Candles of it.

Sena so beneficial against Variety of Diseases, is of a French Original. *Pepper* so usefull in the Kitchen and in Medicines, is a Plant of the Reptile kind, and grows in several parts of the East-Indies.

The *Peruvian Bark*, popularly call'd *Jesuit's Bark*, so famous for curing Agues, and intermitting Fevers, grows in *Peru* in the West, and comes to us by the way of *Spain.* *Rhubarb* which is an admirable Medicine, and friendly to Nature, comes to us from the East: Some say it grows in *China*, and Extremities of *India*: Others say in *Persia*, and on the Confines of *Russia.* The name is deriv'd from *Rba*, the River among us call'd the *Volga*, and *Barbarum*, that is a Root found by the *Barbarians* on the River *Rba.* We read of *Rhubarb* brought from the Northern Regions.

We have had within these few Years divers sorts of *Rhubarbs* introduc'd into our Gardens from the *West-Indies*, by *France*, which approach nearest to the *Persian*: Yea 'tis said by some, that the *French* gather such sort of *Rhubarb* from the Lands lying along the River *Rhone* near *Lyons.*

Your

Your Glaring Attire and fine Apartments, Madam, are from Foreign Originals. The Wainscot of your Parlour is a *Norwegian*, and that of your Dining-room a *Mohogonist*. The Hangings of your Chamber-windows are *Gallico Persian*.

The Proportion of your Chimney-piece, is settled by a Model form'd by *Palladio*. If the Marble be Artificial, you paid good Money for a bad Comodity. If White, vein'd with Red, or variously clouded with Brown, Red and Yellow, 'tis *English*. If it be White-vein'd Marble, and hath large Veins with Grey and Blue Stains on a White Ground, 'tis an *Italian*, and comes from *Carrara* in the Republick of *Lucca*; a Town at the foot of the Mountains, whence the White Marble is dug that is so much esteem'd over all *Europe*, being the fittest of all others for works of Sculpture. Every thing has a Foreign Aspect where Politeness is Dominant in *England*.

Piramids of *China*, and Towers of *Porcelane* are additional Ornaments, and so is your *India Canopy* for a Repose. The Body is repair'd by Drugs that grow many thousand Miles off. The *Persians* and *French* are our Silk-weavers; the Inhabitants of *China* and *Japan*, are our Potters and Operators in Clay. *Assa Fætida*, the grand Specifick for your Ladyship's *Hypo*, is an *Indian Gum*; others say, the Root of a Tree grown in the *Persian Empire*, of great Efficacy in some Distempers, of very offensive smell, therefore call'd the *Devils Dung*, *Diaboli Stercus*: But in the Indies 'tis so agreeable, that it makes an Ingredient in their Ragouts.

Your Fan, Madam, is an *Indian*; therefore when you rail at Foreigners, let it at least conceal the Face

Face that ought to Blush. The Eastern Climate being very hot, the Ladies are oblig'd to use Fans (made of Feathers) and Umbrella's to guard 'em against the Flies and the Sun. The Indians never stir without a *Parasol*, or a little moveable Machine in the form of a Canopy, which they carry to screen the Head from Rain &c. On the Tops of their Houses they had Fans made in the fashion of Chimneys, but open on all sides; so form'd as to let in the Air to the Rooms, and to shut on the side opposite to the Wind, which forced it down into the Apartments.

Multitudes who 50 Years ago, cou'd not afford to keep House, now keep their Coaches, and divide the Year between the City and Country; and all this Revolution produc'd by the Coffee and Tea.

Coffee, Madam, is a Foreigner; a short Account of which I here add for the benefit of such as delight in *Lacedemonian Broth*. Know then, that *Coffee* is an *Arabian Berry*; if it look bright and oily, 'tis a sign of its being well roasted. The Custom is to drink it hot, which the *Turks* do without Sugar: Their Grandees add to each Dish a Drop of Essence of some Amber; others boil it with a couple of Cloves; some with a little Indian Anise, or the Grain of the *Cardimonium Minus*; the smallest is most inquir'd after as having more Virtue than the other kinds, and comes to us from *Holland*.

'Tis said by some of the Learned, that Coffee is an excellent Drier, carries off Disorders of the Head, arising from too much Moisture, dissipates Megrimms, absorbs Acrimonies of the Stomach, promotes watching by bracing the Fibres, and rendering them too tense for the Relaxation requir'd in Sleep,

Sleep; hurtful to the lean. N. B. 'Tis good to drink a Glass of Water before Coffee, to render it laxative, and to mix it with Milk to extinguish it's Sulphurs, to embarrass it's Saline Principles, and render it nourishing.

When was Coffee first brought into England? I answer, that the use of it here was not known till the Year 1657, when one Mr. *Daniel Edwards* a Turkey-Merchant; in his return from *Smyrna* to *London* brought with him one *Pasqua Rosee*, a Greek of *Ragusa*, (a City and Republick in *Dalmatia* upon the Gulph of *Venice*) who was wont to prepare this Liquor for his Master every Morning, and who (by the way) never wanted Company at Breakfast.

The Merchant to be rid of his troublesome Friends, who daily Crowded his House for a Taste of this strange Liquor, directs his Greek Attendant to set up a Coffee-house; which he did in *St. Michael's Alley* in *Cornhill*, which was the first Coffee-house in the City of *London*. This Arabian Entertainment being first brought into *England* in the *Oliverian Days*, and first prepar'd by a Republican of *Ragusa*, is a sufficient Reason why, Madam, you shou'd not drink *Coffee*, tho' it shou'd not affect your Ladyship's Nerves. My Friend *Chambers* observes, that in *London* alone, besides the Consumption in private Houses, some have computed three Thousand Coffee-houses.

Nor must I forget *Tea*, that dear Creature, a Native of the East, a Foreign Land; and yet I know not how it happens, a mighty Favourite of the Ladies of the West, for whose Diversion I have added a short Account of it. Know then that *Tea*, is the

Leaf

Leaf of a Shrub growing in *China, Japan* and *Siam*, three potent Empires in *India*.

There are three Sorts of *Tea*, and all, as it is said, growing on the same Tree, which is an Ever-Green : and the Difference in the Fruit is only occasion'd by different Soil, and Season of gathering, and manner of curing.

1. There is *Thea Bovi*, or *Bohe*, which is the first Bud, gather'd in March, and dry'd in the Shade, and of a delicious Taste if not adulterated ; and agreeable, Madam, to the nicest Stomach. The Leaves are small, and give the Liquor a Tincture of Yellow. *Le Comte* says, 'tis rare to meet with any unmix'd, because the *Chinese* mingle their Leaves with it to swell the Bulk, so great is the Demand.

2. The *Imperial* or *Bing Tea*, is the second Growth in April, the least, of a light Green, and makes the Water pale when chew'd. This is dry'd in Pans over the Fire, and is the lightest Sort of all, and if it looses it's Crispness will never recover : The Leaves are large and loose. The Buyer is advis'd to chew it, and the Greener it grows the better it is.

3. Then *Soumlo* or *Singlo*, that is the common Green, and last Growth in May and June, dry'd in Pans or Copper-plates over a Fire. The Leaves are longish, the Infusion clear and green, the Taste pleasant, too corrosive for the Stomach without correctives. And by the way, Madam, if your Tea-kettle be of Copper, and not constantly kept well tinn'd, the Water will infect the Tea, and make it disagreeable to the Palate.

The Tea that is sold among us, they dry gently before the Fire, and the Leaves in drying curl up just as we now see them. To prevent Imposition, chuse that which is the Greenest, the best scented, and which is as little broke into Dust as possible, always preferring *Japan* Tea before that of *China*: The Leaves of the former are much smaller, the Taste and Smell more agreeable, and usually a finer clear Green.

The Tea is much in Vogue among the Eastern People: The French, some Years ago, had it in Universal Esteem; but since Coffee and Chocolate have been introduc'd into that Country, 'tis not so much us'd.

Paris is now famous for good *Chocolate*, which is a kind of Liquor soft and oily, prepar'd from the *Cocoa Nut* that grows in *America*, and brought first into *Europe* by the *Spaniards*. When right good it may be known by it's Dissolution in Water, leaving no Sediment. It's boil'd in common Water, in Milk, and Water-Gruel. It is one of the *Spaniards* darling Commodities. One Man makes 5,000 Pounds Yearly from a single Garden of these Nuts. The Preparation is often adulterated by mixing other Ingredients with it. They use annually 12 Millions Pounds Sterling of Sugar in the Preparation of it. No Liquid so admir'd by the *Spaniards* as Chocolate, who constantly use it, but when diverted by some intoxicating Liquor. N. B. The *Cocoa Nuts* among the *Indians* and *Spaniards* go for current Money, even in those Countries where Gold and Silver are naturally produced.

The *Chinese*, (who tell us they have two Eyes, Europeans one Eye, and all the other Parts of the
Earth

Earth are Blind,) are a covetous, cunning People, and mingle other Leaves with Tea, to swell the Bulk. Now, Madam, as I hinted before, that you may not be impos'd upon—try the Tea in warm Water, or by Chewing; and if the Leaves look Green like the verdant Spring, it can't be dear; but if they look a dusky brown Colour, depend upon it, Death is in the Pot. For your further Information in this important Article, I refer you to *Le Comte's Account of China*, Dr. *Cunningham* and *Ovington* of Tea, publish'd in the 3d Vol. of *Miscellanea Curiosa*.

This Account about *Tea* brings into my Mind a certain Conversation that happen'd at a Tea-table in *Ormond-Street*, (October 20 Ult.) where some young Ladies diverted themselves very much in Flurts against the Government and all Foreigners, who were but Changelings compar'd with true-born Englishmen: In the midst of their Divertisement they were on a sudden put into a Fright, when one in the Company cry'd, *hush, Strangers have Ears*, concluding they were overheard and betray'd; nor cou'd they recover their Countenance 'till the Admonisher explain'd herself thus---Ladies I am sorry I shou'd throw you into this Panick, but your Danger, that was only imaginary, is over, for they are Friends you are afraid of. Open your Eyes and behold the Tea-table and it's glorious Furniture, and lo they are transmutated into Foreigners, who came from the remotest Parts of the Globe to give us a *Regalio*, equally noble and pleasurable.

Your *Tea-Table*, Madam, is a *Japanese*, the Produce of *Japan*, (whose Emperor exceeds all the

Monarchs in *Europe* in Splendor) which lies next to the Land of *Jesse*, a Country that extends from *Asia* to *America*. Your *Tea-Cups*, and *Tea-Pots*, are the Produce of *China*; where *Noah* retir'd from Mount *Ararat*. Your *Sugar* is originally an *American*, and the Art of refining it we were taught by the *Venetians*.

Your *Coffee* is an *Arabian*, an Old Neighbour of *Mabomet*: Your *Tea* is a Native of *China*. Now, Madam, all these are innocent Foreigners, and not one of them can speak *English*.

Gago, that waits on my Lady *B*—— is a *Negro*, in his Horn-Book, and more respected than her Ladyship's *French Cook*, who can speak no English but *Pox take thee*.

Pray, Madam, adds the young Lady, how does Sir William's *Valet de Chambre*? much indispos'd, and gone to *France* in Hopes of getting some Benefit by his Native Air.----The *Dutch Woman* who was my *Laundress* is dead; and *Monsieur* my Son's *French Master* is ill of an *Ague*.

Well, says another Lady, upon the Whole I find our Discourse hath been foreign to the Purpose. There is a Fate in Kindness. Where most is given, least is return'd. If your Domesticks, Madam, be all Foreigners, and the Materials of our present Entertainment be all Foreign; doth not our Ingratitude demand a Blush? A certain Merchant of the Orient, hearing how the *English* rail'd at Foreigners, said, *Serpents, we have warm'd in our Bosom, sting us*. *Silentiary* do thy Office, adds the *English* Lady.

How can my Lady *H*—— look on her Diamonds, and not be in Love with those pretty Foreigners, that glitter like so many Stars? In your Rings,

Rings, Ear-Rings, and Buckles in all their Forms, Madam, you may see the Junction of *East* and *West*: The Gold is a *Mexican*; your Jewels are *Asiaticks*.

Tobacco, Sir, is a Foreigner we love and burn: Tho' a Foreign Commodity, yet it is become the Idol of our Natives, by the Smoak of which Multitudes live, and have acquir'd vast Possessions: *Tobacco* was not known in *Europe* 'till *America* was discovered by the *Spaniards*, who first imported it about the Year 1560. Besides the *Tobacco* that grows in the *West-Indies*, there is a great Quantity cultivated in the *Levant*, the Coasts of *Greece*, and the *Archipelago*. *Tobacco* is suppos'd to be the greatest *Narcotick*, call'd also *Hypnotick* and *Soporifick*, because it procures Sleep, by calming the Motion of the Blood. Little long Pellets of *Tobacco* put up the Nose will unload the Head, resolve Catarrhs, and make Way for a free Perspiration. When you take Snuff, Madam, a Foreigner takes you by the Nose; for Snuff (whose Basis is *Tobacco*) causes Sneezing upon your first Acquaintance, which irritates the upper Membrane of the Nose, but with a kind Intention, to purge your Brains.

We are also Debtors to *Africa* for many Commodities Foreign to *England*. The *Royal African Company*, establish'd for the Commerce on the *Guinea* Coasts, sends out Yearly several Ships laden with Draperies, Iron-works, Scissars, Knives, Muskets, Cottons and other Merchandizes.

The Returns are Gold-dust, Elephants Teeth, Wax, Leathers, fine Linnen, Rice, Sena, Cassia, Botargo, Dates, Ivory, Civet; ---but the best Article is that of the *Negroes*, which it sends to *Yamaica*,

maica, Barbadoes, and other English Isles in America.

But, Sir, *England* is a *Golden Island*: Our very Sand abounds with Gold-dust. It is true, Sand every where abounds with Particles of Gold, but you knew nothing of it 'till taught by *J. Rodolph Glauber*, a *Dutch Chymist*, who by an Experiment made it appear before the States of *Holland* to their Satisfaction: Yea there is no kind of *Matter* but hath it's Share of Gold. Why then is not the Art of extracting it improv'd? The reason is, because the Profit will not answer the Charge.

The old Saxons lov'd pleasant Morsels, but were Strangers to the culinary and confectionary Arts; they had Flesh but knew not how to preserve it from musty Scent, nor how to cure it when infected, 'till instructed by Chymistry, a Foreign Art. I shall only add one Instance viz. the *Spirit of Salt*, which is of vast Importance at Sea, when thro' Scarcity of Provisions they are oblig'd to eat musty and putrify'd Meat--it's only washing it in Spirit of Sea Salt, which will insinuate itself into the Flesh, purge out the rotted parts--will prevent the Scurvy. The same Spirit (which may be carried about in a Phial) will render all corrupted Esculents and Potulents eatable and drinkable without Danger.

Some Years ago we had no Sugar, nor any Idea of it as now manufactur'd, nor is it yet naturaliz'd, nor ever will be reconcil'd to our Climate so as to become a Native. In our Age there was a *Venetian*, who invented the Art of refining Sugar, and by that Invention he got a hundred-thousand
Crowns,

Crowns, which he left to his Son, that made it
flie with the Wings which Solomon gave to Riches.

The Sugar of the Antients was a Sort of natural
Hony or Dew to be found on Leaves, or some ple-
asant Liquid exprest from certain Reeds or Roots.

What is the Modern Sugar? 'Tis the Pith or
Juice that is squeez'd from a certain Plant growing
in the East and West Indies, and purify'd by Fire.
And I pray Sir, *what is it good for?* If Madam,
your Liquid be harsh it conquers the Austerity; it
rebates the Edge of sharp things, cures Tarts,
sweetens the brinish and bitter, gives relish to all
the Members of the insipid Tribe, and, in short,
triumphs over all Sapids.

Mercury, popularly call'd Quicksilver, is a Mine-
ral and one of the Miracles of Nature, and the great-
est Gift of Providence in the *Materia Medica*. It's
wonderful Properties and strange Cures done by it
are accounted for by *Dr. Dover* in his *Legacy*.
The chief Mines of Mercury are those of *Peru*, of
Hungary, and those of *Triali* in the North-East Part
of *Italy*, belonging to the Emperor, which are
Mortgag'd to the Dutch for a round Sum.

C H A P. III.

Contents. *The Wonders of Navigation. Batavia
once low, now the Magazine of Europe. More Silver
seen in Vulgar Houses than Brass in those of France
and Spain. More Ships in Holland than all Europe.
Venetian Cottages turn'd into Sumptuous Palaces by
Trade. A Barren Rock rais'd into a noble City.*

*Strada Nuova the most glorious Streets on Earth.
Annunciata Church the glory of the Universe. Ham-
bourg the Magazine of North Germany.*

This Chapter presents to our View many poor Villages, and Places that have been aggrandiz'd by Foreign Trade. I shall begin with *Holland*, a Province of the United Netherlands, which are included in the following Account.

WHEN they broke off from *Spain*, they were under low Circumstances; therefore in their first Coin they caus'd a Ship to be stamp'd, tost by the Wayes without Oars or Sails, and this Motto upon it, *Incertum quo fata ferant*, we know not what Providence will do with us. When the Prince of Orange was murder'd by the Spaniards, he dy'd with these Words in his Mouth, *Lord have Mercy on my Soul, and on this poor People*. In their Address for Assistance to *Queen Elizabeth*, they stiled themselves the *Poor, Distress'd States of Holland*.

In the midst of their Struggles for Liberty, what Time and Money they cou'd spare, were employ'd in Traffick, which by Degrees they propagated with wonderful Success to the *East and West Indies*. They have but four Maritime Provinces, and no Instance can be given, where so vast a Trade has been manag'd, and with such vast Increase of Wealth as in that narrow compass of the 4 *Maritima Batavica*.

Holland is naturally a boggy, barren Climate, but by it's Commerce with Foreign Nations is become *High and Mighty* in Power, and immensely Rich

rich in Treasure, without Number or Weight. Tho' it's Territories be small, no bigger than *Yorkshire*, they have increas'd their Number of Shipping to at least 20,000 Sail, being (as some say) more than in all *Europe*; and to this Number they daily add, as Sir *John Burroughs* tells us, in his historical Account. 'Tis remarkable, they have no native Materials towards the Building or Rigging the smallest Vessel; all which comes from abroad, as doth their Wooll for Cloathing, and Corn for Bread. Their Land is much lower than the Water: The Sea wou'd soon lay their Country under Water, were it not for very strong Banks, which the Dutch support at a vast Expence.

Thus *Holland* is grown prodigiously rich, not by its natural Commodities, but by the Improvement of all Foreign Growths, and when manufactur'd sent out; and now *Amsterdam* is become the general Magazine of all *Europe*, furnishing all Parts of it with whatever they want.

The *Dutch* are the great Masters of the Indian Spices, and of the Persian Silks, but wear plain Woollen Cloth at home. They sell their best to *France*, and buy course out of *England*, for their own Wear: A Pattern of Frugality.

Their Country, tho' naturally barren, abounds in all kinds of Commodities, imported from the four Parts of the Earth. More Silver is seen in *Holland*, among the common Hands and Purse, than Brass either in *Spain* or *France*; tho' the one drains all the Treasures of the West Indies, and the other be so rich in the best native Commodities.

In the *East Indies* they are capable of putting out 50 Men of War to Sea, and to raise 30,000 by
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Land. It may be said they have an Empire in the *East Indies*.

Venice, belov'd of the Sea, a little contemptible Republick, has by Foreign Traffick rais'd her muddy Islands into noble Habitations. Her Streets are sumptuous, water'd with Channels, which have Houses on both Sides, that appear like so many Royal Palaces.

Authors account for the Grandeur of *Venice* thus, viz. In the Bottom of the *Adriatick* were a great Number of Marshy Islands, and almost inaccessible, the Residence of some poor Fishermen, who supported themselves by a little Trade in Fish and Salt: Thither the poor *Veneti* retir'd from *Italy*, when persecuted by the *Goths*; not with a View to fix their Habitations in those Islands, which in Number were 72; each of which made a Kind of a distinct Common-Wealth: But when by Commerce they began to grow Rich, they united and form'd themselves into a Body Politick, which was the Foundation of their present Grandeur.

Since this Union they extended their Commerce to all parts of the *Mediterranean*, and particularly to *Cairo* in *Egypt*, where they traded for Spices, and other Products of the *East Indies*, with which they supply'd their Neighbours in *Europe*.

These 72 Islands are join'd together by sumptuous Bridges, which *Heylin* says, are 4000 at least, besides ten thousand Boats for passage from one Isle to another; 60 of these Isles lie close together, round about the *Rialto*, which is of most Esteem; by which runs the Passage call'd the *Grand Canal*, being in Length 1,300 Paces, and some 40 in Breadth; adorn'd on both Sides with stately and magnificent Palaces,

Palaces, cover'd with incredible Number of *Gondolo's*, curiously built, and veil'd over with Cloth, so that Passengers may go unseen, without Molestation from Sun, Wind, or Rain.

They have 70 Parish Churches besides Chapels &c. The principal Church is that of *St. Mark*, suppos'd to be the Richest and Finest in all the World. On the Outside 'tis adorn'd with 148 *Pillars of Marble*, and 8 of *Porphyry*. There are 600 Marble Pillars of a lesser Size. The Riches of it's Inside are so great, Images so glorious, and Furniture of the Altar, so above Comparifon.

Genoa, another *Italian Republick*, from a barren Rock, by trading with foreign Ports, has rais'd herself into a Noble and Glorious City; firnam'd the *Proud*, or *Genoa the Stately*, because of the Magnificence of its Buildings in the New Town, where their Houses are adorn'd with Marble; Emulous for Riches, with the stateliest Emporiums of the World. *Strada Nuova*, perhaps is the most stately Street in all the World. The New Church of the *Annunciata*, where a Thousand may go up the Stairs a-breast at the same Time, for curious Paintings, rich Altars, and Exactness of Structure is incomparable. And all this Grandeur from Commerce with Foreigners; who are no where despis'd but by some over-grown Children of Old *Anglia*, who long for a Sight of their Old Mamma, the Whore of *BABYLON*.

Genoa and *Venice* had a long Struggle about Superiority, and the War continu'd above 200 Years; and Victory always declared for the *Genoesse*, till the fatal Battle of *CHIOZA*, when the *Venetians*, at one happy Blow, beyond all Expectation, secur'd

to themselves the Empire of the Sea, and Superiority in Commerce.

What a prodigious Height is *Spain* arriv'd to by a Foreigner ; I mean the Adventures of *Columbus*, a fortunate Stranger, who discover'd their new World in *America* ; a World abounding with Mountains of Gold, Rivers of Pearls, and Trees yielding Balsom, Dragon's blood, Cotton, Liquid Amber, Cocoa-Nuts, and other very valuable Commodities. And we are told by some Authors that I have read, it was no extraordinary thing in *America* to see Temples cover'd with Silver, and Houses with Plate of Gold. All this, and a thousand times more, might have been thine, Oh England ! but for thy early Contempt of Foreigners : For,

Columbus offer'd to make the first Discovery of this new *American World* to our King *Henry VII.* the greatest Offer that ever was made to a Mortal ; but he that made it was a *Foreigner*, and we were *Englishmen*, wiser, in our own Conceit, than seven *Strangers* that can render a reason.

I shall dismiss *Spain* after a short Account of *Seville*, a Town in middle *Andalusia*, (about 95 Miles N. W. from *Gibraltar*) the Metropolis of the Kingdom, which, in the Opinion of all Travellers, is the Finest, Stateliest, most Trading, and Richest City in *Europe* ; and where no Man can so well gratify all his Passions, and Senses : So that the Spanish Proverb, (*Qui en ne ha visto Seville, ne ha visto Maravillo*) He that hath never seen *Seville*, never saw a Wonder, seems to be well enough founded.

Portugal, which also refus'd the same Offer, soon recover'd its Senses, and sends out *Americus Vespu-*

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sius, a Foreigner, and others who made very great Discoveries in Favour of the House of *Braganza*.

Lisbon, the Metropolis, contains seven Hills and Villages in its Circuit ; on the highest Hill there is a strong Castle, between which and the Harbour there are many stately Churches, magnificent Palaces, noble Squares with Piazza's, Streets large and well pav'd, most delicious Gardens, delicate Fountains, the *Riches of the new World*, and Rarities of inestimable Value, says *La Forrest* in *Atlas*. He adds that the King of *Portugal's* Palace is an Ornament which sets off all those Beauties by the Regularity and Magnificence of its Buildings. It lies on the Banks of the River *Tagus* : The Tide flows up the Harbour which is always frequented by an infinite Number of Ships with valuable Commodities from all Parts of the World. At last *England* stimulated by those successful Adventurers in Pursuit of Riches, began to consider how it might acquire a Share in those Mountains of Gold. The *English*, who knew no Country but their own, were at a loss for Guides to *Terra Incognita* ; and finding there was no Hopes without the Assistance of Foreigners, King *Hen. VII.* sent Agents abroad to search out a Pilot ; and they happily found one *John Cabbot*, a *Venetian*, who conducted our *Flotilla*, and soon made considerable Discoveries for us : And thus the Foundation of our Grandeur in the *American* World was laid by a Foreigner, the Contempt of an ignorant, ill-bred Native

Hambourg is one of the Richest Cities in the Empire, and for a long time the greatest Mart of *Germany*, the Haven being crowded with Ships ; and their Exchange with Merchants from all Parts. They furnish

furnish the Empire with the richest Merchandise of other Nations; and from *England* with Woollen Manufactory, for which they send us 100,000 Pounds Annually. N. B. The *Hambourg-Company* is the oldest Trading Establishment in the Kingdom, tho' not always known by that Name.

CH A P. IV.

Contents. *Our Mechanick Arts are all the Inventions of Foreigners. The English had Sheep, but sent their Wool to be manufactur'd abroad. A Patent for Transportation of Wool. Transportation-ports at Bruges. Original of our Woollen Manufactures at Home, our Perukes, Silken Attires, making of Brick and Glass. History of Stockings, Hats, Shoes, Barbers, Beards; War about Beards. Duke of Bedford Terror of France, and Glory of England, Teste Gallorum Rege. Agriculture, Mills, Bakers, Paper, the Blessings of Foreigners. The noble Art of Printing stolen from the Dutch. Gun-powder, the Birth of a German Gally-pot, banded into the World by a Priest. Our Advantages from the Magnet, Mariner's Compass, Telescopes, Spectacles, Bells, Clocks, Watches, Dyals. Painting we learn'd from Foreigners. Englishmen knew not what Saddles, Stirrups, and Bridles meant, till acquainted with Foreigners; nor the good Women how to ride decently till then. Centaurs.*

THAT we are beholding to Foreigners, not only for our Kings and National Grandeur in all it's Shapes, but for the several Articles of our Domestick Trade, Employments, and all Mechanick

nick Arts and Improvements, will appear by Instances.

I shall begin with the Art of *making Cloth*, in which we were instructed by Foreigners. In former times, the principal Commerce of this Nation consisted in Wooll unmanufactur'd, which Foreigners, especially the *French, Dutch, and Flemish* bought of us. 'Tis observable that in *Edward III's* Reign, the Customs of *English* Wooll exported did amount, at 50 s. a Pack, to two Hundred and fifty Thousand Pounds Sterling per Annum. An immense Sum in those Days.

As the Woollen Manufactures now stand, *Dr. Davenant* and *Mr. King* compute the Produce thereof to be eight Millions per Annum; three Fourths of which are consum'd at Home, and the rest exported.

When the *Dukes of Burgundy* were Lords of the 17 Provinces, the *Trade of England* was in its *Embryo*, and we had scarce any Commodity to boast of but our Wool; but we had not the Art of working it into several Sorts of Commodities, as Broad-Cloth, Kerseys, Flannel, Bays, Serges, *Perpetuana's*, Frize, Pennistons, Stockings, Rugs.

'Till the 15th Century our Wool was sold in the *Fleece* to the *Flemings*, as before, and transported to *Bruges*, and the *Burgundian Provinces*, by way of *Calais*, then conquer'd by the *English*, &c. where they were manufactur'd, and what wanted, return'd in wearable Form. The Patent for transporting Wool to *Bruges*, was granted by *King Edward I.* and the most considerable Ports in *Eng-*

land and *Ireland* were made *Marts* for that Commodity.

N. B. The giving of some *Cotswold-Sheep* by *King Edward IV.* to *Henry of Castile*; and *John* of *Aragon of Spain*, § in the Year 1465, with a View to produce *English Wool in Spain*, was counted one of the greatest Prejudices that ever happen'd to this Kingdom. This Importation of Wool into that Part of the World, brought such a vast Quantity of Riches into that Country, that 'tis suppos'd by some to give Birth to the Noble Order of the *Knights of the Golden Fleece*, instituted in Honour of our *English Wool*, by *Philip Duke of Burgundy* A. D. 1429.

Thus were they enrich'd, and we impoverish'd, till the *Spanish Inquisition* was introduc'd into the *Low-Countries*, to root out those that had embrac'd the Reformation: It was in *Queen Elizabeth's* Days that many of them were driven into *England*, especially the *Flemings*, who taught us the Mystery of *Manufacturing our Wool* at Home, into *Broad-Cloth*, *Flannel*, *Perpetuana's*, by which our Lands are advanc'd from 10 or 12 Years Purchase to 20 and 22, and the Interest of Money fallen from 10 per Cent to 6 and 5.

Our *unmarry'd Women* are still'd *Spinsters*; now the Art of Spinning is a Foreign Invention, and was first taught in *England* by one *Anthony Bonvis*, an *Italian*, about the 20th Year of *King Henry VII.* at which Time began the making of *Devonshire Kerseys*, and *Coxal-Cloths*. It was June 12, 1606, *King James I.* for the Encouragement of the Woollen Manufacture, was made free of the Clothiers Com-

pany. No more Exclamations against Foreigners, by those that make Cloth, or make their Appearance in Cloaths. N. B. Spinsters, of old even Queens, us'd the Distaff and Spindle; whence Spinsters became a common Appellation for Women, and in Law usually given to all unmarried Women.

In the 10th. Year of Q. *Elizabeth's* Reign, says Sir *Richard Baker*, || the Persecuted *Dutch* first brought into *England*, the Art of making Bays, Serges, Says, and such woven Stuffs, both Woollen and Linnen. ——— Memorandum it was in this Queen's Reign, the *Dutch* taught us how to Cloath ourselves; as the *French* did, in another Queen's Reign, how to Uncloath ourselves, and wear Wooden Shoes.

Not did our Operators in Iron and Steel know how to make a good Knife, before Queen *Elizabeth's* Days; for 'it was in the 5th. Year of her Reign, that *Richard Matthews* of Fleet-street, *London*, obtain'd from the Government a Prohibition against all Strangers bringing *Knives into England*; and was himself the first *Englishman*, that attain'd to the Art of making *fine Knives and Hafts to a Nicety*. The Working of Brals, Gold, and other Metals, was a Mystery taught us by Foreigners, which is now brought to the highest Perfection, by the good Genius of the English.

About the same Time, the English learn'd to make all sorts of *Pins*, (those little Implements so greatly necessary in adjusting the Ladies Dress) which before that time we purchas'd of Foreigners, to whom we usually paid the best Part of an Hundred Thousand Pounds a Year.

|| *His Chronicles* page 399.

The Art is now improv'd to a high Degree, and the Pins made in *England* are most esteem'd abroad, where they are sent to bring back the former Cash sent out for them. In former Days our Fore-fathers were wont to give *Pins for New-Years gifts*: The Consumption of Pins is incredible, and yet scarce any *Commodity cheaper*. In making one Pin they reckon 25 Workmen, successively imploy'd, between the drawing of the Brass Wire, and sticking the Pins in the Paper for Sale.

It was about the 8th. Year of Queen *Elizabeth*, that we were taught by one *Elias Growse*, a *German*, to make *Spanish Needles* in *England*. And *English Needles* now make a very considerable Article in Commerce; but, to keep us humble, we shou'd not forget, that *German* and *Hungarian Steel* is in the most Repute for Needles in *England*.

Perukes, Sir, of the modern Fashion, are not only a Foreign, but a new Invention, not 160 Years old. The Year 1629 is reckon'd the *Epocha* of long *Perukes* set on shaven Heads: It was about that Time the Practice begun at *Paris*, and at first it was reputed scandalous for young Persons to wear 'em, and attributed to a *Reproachful Disease*. The Clergy did not come so soon into the Mode: The first, who assum'd the *Perule*, were some *French Clergymen*, in the Year 1660; nor is the Practice yet authoriz'd in the *Popish Church*. *M. Thiers* in his Treatise upon the Subject says, it is against the *Decrees and Canons of Councils*: A Priest's Head embellish'd with Artificial Hair, curiously adjusted, he esteem'd a Monster in the Church; nor can he conceive any thing so scan-

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dalous as an *Abbot* with a Florid Countenance, heighten'd with a Jolly *Peruke*. ‡

Others say *Perukes* were first devis'd in *Italy* by *Courtezans*, from thence the Fashion past to *France*, and from thence to *England* in *Queen Elizabeth's* Time, about the Year 1572.

Did not the *Antients* wear long and false Hair? Yes, the *Greeks* and *Romans* did so; the old *Gauls* counted it high Honour, and a Mark of Freedom: For this Reason *Julius Cæsar* having Conquer'd the *Gauls*, made them cut off their Hair, as a Sign of their Subjection. But by the Canons of Councils long Hair was counted so odious, that there is a Canon of the Church still extant, of the Year 1096, importing, that such as wore long Hair shou'd not enter the Church when living, nor be pray'd for when dead.

It's doubted whether the *Antients* wore such *Perukes*, as are now us'd; but 'tis evident they us'd false Hair. The Poets † make merry with the *Women* of their Time, for making themselves look young with their borrow'd Hair; and with *Men*, who chang'd their Colours according to the Seasons, and the *Dotards* who hop'd to deceive the *Deftinies* by their white Hair.

The Parade made by *Silk* must not be overlook'd: The Art of Manufacturing it was first invented in the Isle of *Cos* in the *Ægean Sea*; but *Pamphila*, the Daughter of *Platis*, is honour'd as the Inventor, about the Year 1130. *Roger*, King of *Sicily* establish'd a *Silk* Manufacture in *Palermo* and *Calabria*; from thence the *Spaniards* learn'd to

‡ *M. Thiers* in *Chambers*. † *Martial*, *Juvenal*.

manage *Silk-worms*, and the Working of *Silk*, which the *French*, by right of Vicinity, soon obtained the Knowledge of. At length it found the Way to *England*.

When the *French* Protestants were persecuted, many of them fled hither for Refuge, and brought with them a great many Articles of the *French Trade*, especially that of *Silk*. *Spittle-fields* in *London*, is a Colony of *French* Protestants, who have brought the Art of working *Silk* to the greatest Perfection: From *Spain* and the *Orient* we import great Quantities of Raw *Silk*, which is now Manufactur'd here *Alamode de Persia*.

Upon this Occasion Monsieur Colbert told the *Gallick Monarch*, "Sir, I am sorry to say it, that too many of your Majesty's Subjects are already among your Neighbours in the quality of Footmen and Valets, for their daily Bread. Many of the Artizans too are fled from the Severity of your Collectors; they are at this Time improving the Manufactures of your Enemies." N. B. See here how cunning Monsieur calls the *Persecutors* of the *French Protestants*, the King's Collectors only.

Our fine Houses are Foreign Contrivances, modell'd and form'd after the *Corinthian*, *Dorick*, *Ionic*, or *Roman Order*; which are essential to all Structures that are built in Taste, exact and handsome. See *Polya*. 131.

Brick, for the Use of Buildings, is an Invention as old as the *Tower of Babel*, and *Walls of Babylon*. In the East they bak'd their Bricks in the Sun. Our Forefathers waded in the Mire and Mud, 'till we were taught by the *Romans* to pave the Roads.

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Our Ancestors were content with Wooden Shutters to their Windows, 'till they were taught by Foreigners to use Glass, that now illuminates our Habitations. Glass is mention'd by the *Greeks*: Among the Latin Writers *Lucretius* seems to be the first that took Notice of Glass—*Nisi recta foramina tranant—qualia sint Vitri.*

The first Place mention'd for the making of Glass is *Sidon* in *Syria*, which was famous for Glass-houses. *Venice*, for many Years, excell'd all *Europe* in the Fineness of it's Glasses; but of late Years the *English* have equalis'd, if not surpass'd the *Venetians*, so that now we are no longer supply'd from abroad.

The Art of Glass is much admir'd, and improv'd in *France*, where there is a Company of *Glass-men* establish'd by Letters Patent; and it was provided by an Arret (1) *That the Working of Glass shou'd not derogate any thing from Nobility*; and (2) *that none but Nobles shou'd be allow'd to work therein.*

Glass was first brought into *England* in the Year 660, by *Renault*, a Foreign Bishop, or *Benedict* the Abbot, that built *St. Peter and Paul's Monasteries* on the Banks of the *Wyre* in *Northumberland*; yet was it then brought in as a Rarity * N. B. 'Till we were furnish'd with Glass-windows, *Horning Lanthorns* were us'd, made of fine white Horn, shaven thin, and contriv'd by *King Alfred* the Great to defend the *Sacred Candles* from the Injury of Winds. 'Tis by the Art of Glass that we let in Light, and Warmth, and keep out Wind and Filth, which made forcible Entrance thro' our old Wooden Shutters.

* *Mamsh. de Gestis Reg. Angl. quoted in King Alfred's Life.* 206.

The *Shoemaker*, will have no Reason to grumble at Foreigners, when he considers the *Gentle Craft* is a Foreign Invention of one *Boethius*, before the Reign of *Crispin*, the Patron of the Company of *Shoemakers*, the Conservators of our Pedestals. If Madam, your Shoe pinches, is it not Correction for kicking at Foreigners?

If any wou'd see more upon this Subject, let him consult *Benad Baidoin de Solea Veterum, a Treatise of the Antient Shoe*; wherein the Origin, Matter and Form of it is inquir'd into. He maintains when the Almighty cloath'd *Adam*, he did not leave him *bare-footed*, but gave him Shoes of the same Materials---that after *Raw Skins*, Men made their Shoes of *Rushes, Broom, Flax, Wood, Iron, Silk, Silver, Gold*: They have been as diverse in Shapes; as Square, High, Low, Long, Cut, Carv'd: They differ'd also in Colour and Ornaments.

Pliny tells us that one *Tychius* of *Bæotia* was the first that us'd Shoes. || Among the *Romans*, the *Partricians* wore a Crescent on their Shoes. *Heliogabalus* had his Shoes cover'd with fine white Linnen, in conformity to the Priests of the Sun. The *Egyptians* wore Shoes made of the Bark of *Papyrus*. When the *Turks* go to their Churches they put off their Shoes, and leave 'em at the Doors.

Stockings also are the Invention of Foreigners: Our Stockings of old were made of some coarse Cloth sew'd together, 'till we were instructed by Foreigners to knit them with Needles. The Invention is attributed to the *Scots*, because the first Work of that Kind came from them. The Machine for Weaving Stockings is of a *French* Origin.

|| *Liber 7. Chap. 56.*

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nal. The first Loom in *England*, was set up in the Year 1656. The Art of making fine Stockings we learnt in *Oliver's Days*.

For the same Reason *Barbers* shou'd not look on Foreigners with a Grim and Gruff Face, because the Barbing Trade is a Foreign Invention, being instituted by the *Abantes*, who got the Forepart of their Heads shav'd, that their Enemies in War shou'd not pluck them by the Hair, unless they run, which they learn'd of the *Curetes*; and thence *Homer* calls 'em *People with their Hair behind*: § The Excrescences of your Face, Sir, are Natives; the Art of cleansing it Foreign.

The World was so far advanc'd in Years, before *Beards* and *Faces* quarrel'd. A long Beard was the Glory of an *Israelite*; (tarry at *Jericho* 'till your Beards be grown.) And in other Places a short, or no Beard was Honourable: Hence arose bloody Contests.

The *Tartars* highly revere their *Beards* and make the Management of them Part of their Religion, and made War upon the *Persians*, tho' of the same Religion, because they wou'd not cut their Whiskers after the *Tartarian Mode*. †

The *Greeks* always wore their *Beards* till the Time of *Alexander*, who according to *Plutarch*, commanded the *Macedonians* to be shaven, least the Length of their Beards shou'd give a Handle to their Enemies.

Pliny † observes, that it was a long Time before Barbers were in Request at *Rome*: The first that enter'd *Italy* came from *Sicily*, which was 454

§ *Opidrokomoontas*.

† *Lib. vii. Chap. 59.*

‡ *Kingston* in *Ciclopædia*.

U. C. they never cut their Hair 'till then. *Scipio Africanus* was the first that introduc'd the Mode of shaving every Day, and will want no Followers while the Pericranium is subject to the Chin.

So among Ecclesiasticks the Discipline of the Beard has been very different: Sometimes they were forbid Shaving from a Notion of too much Effeminacy, and that a *long Beard* was more suitable to the Sacerdotal Gravity; and other Times it was forbid, as imagining Pride to lurk beneath a large venerable Beard.

Remarkable is the Difference between the *Greek* and *Romish* Churches about their Beards. Since the former's Separation from *Rome* the *Romanists* did give more to the Practice of Shaving, in Opposition to the *Greeks*, who espouse very zealously the Cause of *long Beards*: Yea in the Popish Church there are some express Constitutions and Canons concerning Beards and Tonsures——*de radiendis barbis*.

The *Chinese* affect long Beards, which they cultivate with great Care. The *Russians* also, being of the *Greek* Church, wore long Beards, 'till the late *Czar* enjoind 'em all to shave. The Kings of *Persia* formerly had their Beards wove, or matted together with Gold-thread, says *Chrysostom*.

N. B. *Oliver Cromwel*, was the first that ever was full shav'd in *England*, 'till then Mustacho's, or Whiskers, that is a Tuft of Hair on the upper Lip, were in fashion.

It doth not appear from Antient Coins or Statues, that *Hats* were us'd in former Days. Our Forefathers, Men and Women, high and low, cover'd their Heads with *Chapernoons*, a sort of *Hoods*: Travellers

vellers wore a Cap call'd *Cucullus*, that is, *Cowl*, which pass'd to the Cloysters, and became Part of the Monkish Habits. **

The *Turks* wear a *Turban*, or Cap, and Sash of fine Linnen, or Taffaty, artfully wreath'd about it. The *Grand Seignior's* Cap is as big as a Bushel, enrich'd with Diamonds &c. The *Chinese* have no Hats like us, but Caps, which the Laws of Civility will not allow to put off.

When *Charles VII.* made his Publick Entry into *Rozen*, (now *Roan* the Capital of *Normandy*) in the Year 1449, he had on a *Hat* lin'd with *Red Velvet*, and surmounted with a Plume of Feathers. It was under his Reign, that the first Use of Hats is to be dated; from that Time Hats began by little to take place, and at last found the way to *Great-Britain*.

For the Honour of *England*, give me leave to add here, that in the great Church of *Roan*, is a Magnificent Tomb, erected for *John Duke of Bedford*, who was Regent of *France* for *Henry VI.* King of *England*. 'Tis said when *Lewis XI.* King of *France*, came to see this Church, some perswaded him to demolish that Monument; alledging, it was a Shame so great an Enemy to his Majesty's Crown, shou'd have so fine a Tomb there; 'tis well, said the King, he lies there, for were he alive he wou'd force us all to run.

I proceed to the *Hats*—the first Invention of which was Foreign: It was in the Beginning of King *Henry VIII's* time, that *Spaniards* and *Dutch-*

** *Kennedy* is a Scotch Name, which in the *Irish* Language is call'd *Kennedagh*, the Interpretation of which, is a *Cowl*, or *Cap*, worn by the Antient Inhabitants.

men instructed us to make *Spanish Felts*. And the *French* taught us, not only how to perfect the Art of making Hats, but how to take 'em off *Ala-mode de Paris*.

The *English Husbandman* must stand on good Terms with Foreigners, from whom he derives the Art of cultivating his Ground, and making proper Implements. Dame *Ceres* the Daughter of *Saturn* and *Ops*, taught Mankind how to join Oxen to the Plow; how to sow Corn, that grew before among Weeds; how to house, tread out, and winnow the Corn. Her Picture is crown'd with a Garland of ripe Ears of Wheat, in her left hand an handfull of Corn and Poppies.

In the beginning Men liv'd by Accorns, Mast, and other Fruits of the Earth. According to *Diodorus*, it was *Dionysius* the second that taught Men to plow the Earth by Oxen, which before was work'd by the Hand. *Pliny* observes, that *Augeas*, a King of *Greece*, taught Men to muck their Lands, in the Time of *Homer*. The Plow is an Engine invented by *Osiris*. †

Mills for Grinding Corn, in all their Forms, were the Invention of Foreign Wit. *Procopius* tells us, that *Belisarius Justinian's* General, being besieg'd at *Rome* by the *Goths*, found out (or rather reviv'd) the Way of grinding Corn in Mills, mov'd by the Force of Water. Some doubt whether Water-Mills were known to the *Romans*, there being no Mention made in the *Digests*, but of Mills turn'd by *Slaves and Asses*—And as to Wind-Mills, the *English* were Strangers to 'em, till the Time of the Holy Wars,

when

† *Pliny's Natural History, Book VII. Chap. 56.* where he mentions the first inventors of diverse things.

when the first Model of 'em was brought from *Asia* to *Europe*.

Having reduc'd our Corn into *Meal*, we wanted the proper Art of reducing it into Bread. Some of the Antients parch'd, or burn'd their Corn, and pounded it in Mortars, which was a tedious and difficult task. ||

The learned are not agreed when the Art of Baking was first practis'd: It's generally suppos'd Bakers had their first Rise in the East, and came to *Italy* about the Year of *Rome* 583. Till that Time, the good Woman of the House was her own Baker, and before that Time they pounded the Grain in a Mortar, to prepare it for Baking, as *Varro* observes,

The *Roman Soldiers* had their *factitious Millstones*, when in want of grinding, they had an Art whereby they made Millstones of Earth, as we do Brick, which is a kind of Artificial Stone of fatty Earth.

We are not only taught by Foreigners to sow and grind, or mould our Corn into Bread, but how to eat it with undefil'd hands; for the Custom of using *Forks* at Meals, (which *Dr. Heylin* by the way ridicules, ‡ the Practice then being new,) is Foreign, deriv'd from *China*, where in Eating they make use of *two Sticks made of Ivory or Ebony*: (And from thence it came to *England* by Way of *Italy*, not many Years ago.) They use no Napkins, Knives, or Spoons, but only a Couple of long, ivory, or wooden Skewars, tip'd with Gold or Silver, the Provision being cut small, before 'tis brought to Table.

|| *Fruges receptas--et torrere parant flammis, et frangere Saxo.*
Vincil.

Some dry their Corn, infected with the Brige.

Then pound with Pebbles, and prepare to dine.

‡ *Heylin's Cosmography on China.*

The Art of making *Paper* which is so beneficial to Mankind, was first invented by Foreigners. The Antients were wont to write on *Palm-leaves* according to the *Sybilline Verses*: † Afterwards, on *thin Films*, growing between the Bark and the Tree. This being too frail, they began to record publick Memoirs in *Volumes of Lead*; at length they found out the way of Writing on *Wax*. After *Alexandria* was founded by *Alexander* the Great, *Papyrus* a sedgy kind of Weed, or Rush, was found in the Fens of *Egypt*, and stagnant Waters of the *Nile*, call'd *Charta*, from a *Tyrian* City of that Name.

When *Ptolomy Philadelphius*, King of *Egypt*, erected a Library of about 1700 Volumes; *Eumenes*, out of Emulation, built another on purpose to out-do him: *Ptolomy* being vext at it, forbid the Exportation of *Paper* out of his Kingdom, and by that means prevented his Rival from Writing Books: *Eumenes* being sensible of the Affront, found out another Way of making Paper, by Manufacturing the Skins of Beasts into *Parchment*: But I am rather inclin'd to think that Parchment was found out before.

Cotton-paper was us'd for about 600 Years: *Linnen-paper* was first introduc'd among us, towards the Beginning of the 14th Century: The English Paper is already grown to great Perfection: The first Paper-Mill in *England*, was erected at *Dartford* in *Kent* A. D. 1588, by a *High-German*,

† *Quæcunque in foliis descripsit nomina Virgo,
digerit in Numerum---Virgil 3 Æneid. So Pliny B. 13. Chap. 11. 12:*

She sings the Fates, and in her frantick Fits,
The Notes and Names inscrib'd to Leaves commits.

call'd *Spilman*, Jeweller to the Queen: § The Invention of Parchment is generally attributed to *Attalus* King of *Pergamena*, as is that of our common Paper, to a certain *Egyptian* bordering on the *Nile*. N. B. White Brown Paper was first made in *England*, especially in *Surry* and about *Windsor*, in the Days of King *James I.*

The Noble Art of *Printing* is a Foreign Invention, but who the first Inventor was, is a Problem long disputed among the Learned. *John Mantel* of *Straßburg*, *John Guttenberg*, and *John Fust* of *Mentz*, and *John Koster* of *Haerlem*, are the Persons to whom this Honour is ascrib'd, by their respective Countrymen.

The first Printers made their first Essays on *Wooden-Blocks*, after the *Chinese* Manner; but a more correct Method was soon found out by *Schæffer*, son in law of *Fust*, at *Mentz*, so that he was properly the first Printer; and in strictness, the *Bible* which was printed after the new Method, with moveable Letters in 1450, was the first Printed Book. The next was *Augustin de Civitate Dei*; then *Tully's Offices* &c. about the Year 1461.

The *Hollanders* ascribe the first invention to *L. Coster*, a Citizen of *Haerlem*, who contriv'd the glutinous Ink now made use of in all Printing Presses. From *Haerlem* the Art of Printing past to *Rome* in 1467, and into *England* 1468 or 1470; where it was brought by *Caxton* and *Turner*, whom King *Henry VI.* sent to *Holland* to learn the Art. These two Gentlemen, not being able to gain their End, artfully wheedled one *Frederick Corseil-*

§ *Tho. Churchyard*, a noted Poet of that Age, his Discourse on Paper, 1588, 410. lis,

lis, (an under Workman to a *Dutch Printer*) into an Humour to come over. This *Dutchman*, having made his first Essay at *Oxford*, (where an Edition of *Rufinus* on the Creed was Printed) set up Printing-houses at *Westminster*, *St. Albans*, *Worcester*. From *London*, it was carry'd to *Venice* and *Paris*. N. B. The *Dutch* taught us to Print Books, but not willingly, for we Pyrated or Stole the Art by corrupting a certain *Haerlemite*.

Guns, and *Gun-powder* are Foreign Inventions, being first found out by *Barthold Swartz*, a *German*, about the Year 1330, in the Days of our King *Richard II.*

The Invention of *Gun-powder* is ascrib'd, by *Polydore Virgil* to a Chymist, who accidentally having put some *Salt-petre*, *Sulphur* &c. in a Mortar, and cover'd it with a Stone, it happen'd to take fire, and blew up the Stone. Some say, the Person was a *Monk* of *Friburg*, in *Germany*, nam'd *Constantine Anelzan*. Thus we see the Generation of *Gun-powder*, which was conceiv'd in the Womb of a Gally-pot, made pregnant by a Priest.

Queen Elizabeth was the first that caus'd *Gun-powder* to be made in *England*, which before that Time was purchas'd of Foreigners at excessive Rates. Therefore let none that handle the Gun, make a Noise against those who sent 'em Powder and Ball.

But nothing has prov'd so extensively advantageous to *England*, as the Art of Navigation by the *Magnet*; by which we can now traverse all Parts of the wide Ocean, or travel upon it by Day and Night with equal Safety: Whereas before the Discovery of the *Loadstone*, our Mariners were chain'd to the Extremeties of the Land; that is, they only coasted

coasted or crept by the Sea-Shore, conducting themselves in Accidental Rambles by the *North-Pole*, that is, the Polar or leading Star from whence our *Leading-Stone*, commonly call'd *Loadstone*, takes it's Name.

— *Clavumque affixus et hærens,
Nusquam amittebat, oculosq; sub astra tenebat.*
VIRGIL I. v.

*His fasten'd Hands the Rudder keep,
And fixt on Heaven his Eyes, repelling Sleep.*

It is agreed on all hands that this admirable Invention viz. the *Mariner's Compass*, an Instrument us'd by Pilots to direct the Course of the Ship, was discover'd by a Foreigner; but whether he was a *Neopolitan*, a *Venetian*, *Portuguese*, or *German*, I know not. Some ascribe it to *Flavio de Melfi*, or *Flavio Gioia*, a *Neopolitan*; others to *Marcus Paulus*, a *Venetian*.

Whoever he was, we must own him to be the greatest Benefactor to the World, and one who has deserv'd more of Mankind than ten thousand *Alexanders*, *Cæsars*, *Tamerlanes*, *Scanderbergs*, or *Hannibals*; particularly of *England*; for it is by this nautical Compass, that the Treasures of distant Worlds are transported into *England*, and that our floating Castles give Laws to all Foreign Shores.

Others are of Opinion, that we had Printing, Gunnery, and our Knowledge of the Loadstone from *China*, because these were not known in *Europe*, 'till about the Year 1278; which was the Time that several Strangers (among others *B. Ode-
rick* an *Italian*, *Ayton* an *Armenian*, and *Paulus Venetus*) went into that Country with the *Tartars*, of the Family of *Juena*.

The English had good natural Eyes, but knew not how to rectify those little Globes, and make visible Objects more obvious to the Mind, till instructed by Foreign Operators in Opticks.—Spectacles, Reading-Glasses, Telescopes, Microscopes, Looking-Glasses, Burning-Glasses.—It is by means of these Optick Glasses, that Vision is improv'd, the Eye improv'd, and strengthen'd.

Telescopes are Optical Instruments, thro' which remote Objects are seen as if nigh at hand. A noble and usefull Invention, by means whereof the Wonders of the visible Heavens are discover'd to us, viz. the Magnitudes, Motions, Distance, Periods, Eclipses &c. of the Celestial Bodies, of which former Ages had no Idea. They are very usefull at Sea, and also in the Camp. This admirable Invention is attributed to *James Metius*, Professor of the Mathematicks at *Francker*, tho' the Honour is oft given to *Galileo*, who only improv'd the Art.

Spectacles, so necessary to supply Defects in the Organs of Sight, were never seen in *England*, till the Entrance of Glass. When, Madam, you look at the Glass, say, I shou'd never have seen my Face, nor how to adorn the Head, but for honest and ingenious Foreigners, who shew'd myself to myself.

Microscopes, are Instruments by which little Things that are invisible to the Eyes, are made visible; and small Objects represented exceedingly large, and view'd very distinctly, according to the Laws of Refraction.

Bells of the modern Form and Magnitude, 'tis said, are of an Episcopal Extraction, being first invented by *Paulinus*, Bishop of *Nola*, a Town in *Campania*, and from thence were call'd in Latin

Campana

Campana and *Nola*: At least, 'tis assur'd he was the first that brought them into the Church, where the Belfry makes a louder Noise than the Pulpit. *Polydore Virgil* ascribes the Invention of Church-Bells to *Pope Sabinian*; but 'tis more probable, that he was the first who appointed the canonical Hours to be distinguish'd by them. Well then, be it remember'd, that when we are rung to Church we are summon'd by the Voice of a Foreigner. When a Clock strikes a Foreigner tells us what Hour of the Day and Night.

Whence come our *Passing-Bells*? I answer, it is from an Antient Custom to Ring the Bells for Persons about to expire, to advertise the People to pray for 'em, therefore call'd *Passing-Bells*.

The Custom of ringing Bells at the Approach of Thunder is of some Antiquity, the Design of which was, to call the People to Church to pray for it's Preservation from that terrible Meteor. *Libineau in Cucklopaedia*.

The *Egyptians* have none but *Wooden-Bells*. The Custom of Christening Bells is very Antient, and common in *France*. Why are Bells heard further on Plains than on Hills? Because the higher the sonorous Body is, the rarer is it's Medium.

Pagans had Bells in their Temples. *Octavius Augustus* the Emperor, was the first who order'd Bells to be hung up in the highest Place of the Temple of *Jupiter Capitolinus*; at the Ringing of which, the Heathens were wont to meet at their *Assemblies*, and at their *Baths*, to wash either for Health or Pleasure in those Waters of the Sun. And here I wou'd ask the Men of Noise against Foreigners, if when the Bells ring the Musick be not Foreign?

reign? N. B. Bells by Musicians, are rank'd among Musical Instruments, by Percussion.

Our *Chronometers*, as Clocks and Watches, that serve to measure and strike Time, are Ancient Inventions not known in *England*, till brought hither by Foreigners of the mechanick Tribe. *Severinus Boetius*, a famous Roman Philosopher, is the first mention'd by Latin Authors, as the Contriver of Clock-work : The Invention of Clocks with Wheels, is referr'd to *Pacificus*, Archdeacon of *Verona* in *Italy*, the Birth-place of the Poet *Catullus*, and of *Pliny* the Naturalist, of *Cornelius Nepos*, and *Vitruvius* the famous Architect; and now govern'd by a *Venetian Podesta*.

The Art of making Clocks as now us'd, if not invented, was retriev'd in *Germany* about 200 Years ago. Among the modern Clocks, none so Eminent as that at *Strasburg* in *Germany*. The first Thing it presents to our View, is a celestial Globe, with all the Motions of the Planets, fix'd Stars &c. behind which is a *perpetual Almanack*, in which the Day of the Month is pointed out by a Statue; a *Gilt Cock* claps his Wings, and proclaims the Hour; the *Angel* opens the Door and salutes the *Virgin* &c. The first Quarter is struck by a *Child* with an Apple, the second by a *Youth* with an Arrow, the third by a *Man* of full Age with a Tip-Staff, and the fourth by an *Old Man* with his Cane.

The Invention of *Pendulum Clocks* is one of the Glories of the last Age, the Honour of which is disputed between *Huygens* and *Galileo*. It was first put in Practice in the Year 1657. The first *Pendulum Clock* made in *England*, was by *M. Fromantil*, a *Dutchman*. N. B. The Vibrations (i. e. reciprocal Motion of a Body)

a Body) of a Pendulum, are effected in Spaces of Time perfectly equal, and hence the Pendulum becomes the most accurate Instrument for measuring Time.

That *Dyals* are foreign Monuments of Antiquity, is beyond Doubt. In *England* we were blest with solar Light, but knew not how to measure Time by the Shadow of the Sun. *Dialling* is the Art of drawing Sun, Moon and Star-Dials, on any given Plane, or the Surface of any given Body. Every one knows what is meant by Sun-Dial.

There are *Lunar-Dials*, which shew the Hours of the Night, by means of the Light or Shadow of the Moon projected thereon from an Index, *N. B.* The Moon's Age being found in a Calendar, the Interjection of the Line of the Moon's Age, with the lunar Hour Lines, will give the Hour of the Night. After the same Manner, many other Sun-Dials may be converted into a Moon-Dial.

To use a Solar, as a Lunar-Dial, that is, to find the Hour of the Night by a Sun-Dial.——Observe the Hour which the Shadow of the Index points at by Moon-light, then find the Moon's Age in the Calendar, and multiply the Number of Days by $\frac{3}{4}$, the Product is the Number of Hours to be added to the Hour shewn by the Shadow, to give the Hour requir'd.

Hour-Glasses were invented by the *Sicilians*; as the Gnomon of a Dial or the Style, the Shadow of which points out the Hours, was by *Anaximander*, a *Milesian* Philosopher; who also was the first Inventor of Sphere-Rules for Dialling and Geography.

Old *England* had Days and Nights, but knew not how to divide them into Hours &c. The Division of the Day into Hours is very Antient: The Idea of any particular Time, or length of Duration, as a Day, an Hour, a Minute, a Second, a Stranger in the Land. The most antient Hour is that of the 12th Part of the Day. *Herodotus* observes, that from the *Egyptians* the *Greeks* learnt the Method of dividing the Day into 12 Parts.

The Division of the Day into 24 Hours was not known to the *Romans* before the first *Punick War*. — 'Till that Period they only regulated their Days by the rising and setting of the Sun.

Thus we are taught by Foreigners to know how to measure Time. What o'Clock, says the Englishman? The Foreigner answers, twelve, Butler then lay the Cloth----When the Clock strikes it is the Sound of a Foreigner. When you look at your Dials and Watches you consult Foreigners how the Time goes. Our Days are reckon'd by *Night*, according to the old *German Mode*, as this day Fortnight, that is fourteen Nights after.

Nor can I any longer allow the Sons of *Apelles*, *Leonardo*, *Paolo*, *M. Angelo*, *Gittan*, *Gaddo*, *Gaddi*, to draw Foreigners in a Fool's Coat, because the noble Art of Painting, by which they are fed and cloath'd, is a Foreign Invention.

Coaches, Madam, are Foreigners, being as some say, a Conveniency first invented in *Hungary*, and there call'd *Cotzki*; others say they were contriv'd by *Eriethonius* (the fourth King of the *Athenians* after *Amphictian*) to hide the Deformity of his Legs. And some Authors say, the Invention of *Coaches* is owing to the *Frenc* h; yet *Coaches* are not of great

great Antiquity, even in *France*, scarce reaching beyond the Reign of *Francis I*, who dy'd soon after our *Henry VIII*.

At the first Rise of *Coaches*, their Use was only for the Country: At first there were but two Coaches at *Paris*: The first Courtier who had one, was *Jean de Laval de Bois Dauphin*, whose enormous Bulk disabled him from Travelling a-foot or Horse-back. In *Europe* Coaches are drawn by *Horses*, excepting *Spain* where they use *Mules*, and in *Denmark* sometimes by *Rain-Deer* for Curiosity. In the Dominions of the *Great Mogul* their Coaches are drawn by *Oxen*.

The next Turn Madam, you take in your Coach, remember you sit in a Foreign House, for Coaches are portable Vehicles; and if your *Galfridos* be not *Barbary*, or *Flanders*, doubtless the *Black* behind the Coach is a double-dy'd Foreigner.

According to the *old Versicle*, there are five Things that were not known in *England* till about the 15th Year of *Henry VIII*.

Turkies, Carps, Hops, Piccarel and Beer,
Came first into England, all in one Year.

Nay Madam, but for an Outlandish Woman, (well instructed in the Art of Ablation and Purification) your fine Suit of Linnen wou'd not make so bright an Appearance; for the Mystery of Starching the English knew nothing of, till they were taught, and not long ago, by a Foreigner.

It was in the Year 1564, that Mrs. *Dingben Vanplasse*, born at *Teenen* in *Flanders*, came to *London*, and was the first that taught *Starching* in those Days of Impurity. Our Historians go further, and condescend to inform us, that her Price for teaching

teaching to *Starch* was about *five Pounds*, and *how with Stone-Blue to clear and stiffen Linnen*. She had 20 *Pounds* for instructing them how to *Seeth Starch*; so that in a little Time she got a good Estate, being greatly encouraged by Gentlemen and Ladies, who lov'd to appear in a refin'd Dress, abstracted from all Particles of Impurity.

Add to this, that the decent Fashion of Women's riding on *Side-Saddles*, was first taught us by a *German Lady viz. Ann*, Daughter to *Charles IV. Emperor*, and *Queen* to our *Richard II.* 'Till then the Women rode astride as the Men do. The becoming Position of Women on Horse-back, forbids all Indecency of Expression against Foreigners, from the Fair Sex.

A Word to the Gentlemen: Before you set your Foot to the Stirrup, think of Foreigners, who have taught you to mount with Ease; and when on the Saddle forget them not, for that also is a *Transmarine Invention*.

All Men allow *Saddles* to be a *Modern Invention*, or at least found out after the *Roman Empire*, since we can't see in any Ancient Statues that ever Horses had Saddles. Helps by which we mount our Horses is another *Modern Invention* of Foreigners; this also is evident from Marbles, and Statues, and triumphal Arches at *ROME*, that the Ancients did not use 'em, neither does any Name of them occur in any Greek or Latin Author.

In former Times the want of such Helps was supply'd by Art, and agility of the Body; for they mounted on Horse-back as the *Heroes in Virgil*. § For their greater Conveniency, the Horses sometimes were

were taught to kneel to receive their Riders on their Backs; the weak and unactive got up by little Ladders, others on the Backs of their Slaves: For the Benefit of the infirm, the *Viocuri*, or Overseers of the Highways, did all along the Road place certain great Stones, from whence they might easily bestride their Animals.

In *Plutarch* we find that *Caius Gracchus*, was not only carefull in paving the Highways, but markt out Miles by Stones, conveniently plac'd at a Measure's Distance, to help poor Travellers to mount their Palfries; for Stirrups then were not known.

Leaping on Horse-back was requir'd, not only of new rais'd Soldiers, but of the Veterans: The TYRO's first vaulted upon Horses unarm'd, but upon Improvement they mounted them with their Weapons in Hand: They were to leap up and down, as well upon the Left Side as the Right, and that not without their drawn Swords; so that by continual Exercise, they cou'd in a trice Skip upon their Horses with wonderful Dexterity, even in the Midst of the Hurry of War; as is Evident in *Livy*, B. III. of the second *Punick War*.

When *Charlemain* had made a certain *Presbyter* a *Bishop*, and seeing him so nimble upon his Advancement, as to leap upon his Horse for Joy, at a Jump, without Bench or Foot-stool, or any Thing to assist him; he call'd to him and said, "I see, Sir, you are vigorous and healthy, and by bounding into your Saddle are a special Horseman, whose Briskness and Activity wou'd be serviceable in the Wars; and therefore I desire you to leave your Flock, and to follow the Army. †

† *Pancirol. Vol. II. from Salmuth's Annot. A. D. 1715. p. 376. 7.*

The Use of *Saddles* was first established in *England*, by a Law made in *Henry the VII's Days*, by which the Nobility were oblig'd to ride on Saddles.

And after you were furnish'd with Saddles, you had no *Bridles*; the first of which is by *Statius* attributed to *Neptune*. ‡ According to *Pliny*, *Bellerophon* taught first to manage and ride Horses. *Polydore* 91.

The *Lapithæ* of *Thessaly* are said to be the first that used Bridles. The *Centaurs*, who inhabited Mount *Pelion* in *Thessaly*, are said to be the first who tam'd Horses and Oxen: These were such dextrous Horsemen, that it gave Occasion to the Fable of their being *half Men* and *half Beasts*.

The *Curetes* invented the arm'd Dance to divert the Infant *Jupiter*, with the Noise of clashing their Swords against their Bucklers. *Numa* instituted a Sort of Dance for the *Salii*, Priests of *Mars*, (who used Weapons therein) so call'd from their Dances: This Institution was occasion'd by a great Plague at *Rome*, where having implor'd the Divine Assistance, had a small Brass Buckler, call'd *Ancile*, sent him from Heaven, by the Advice of the *Muses*, and the *Nymph Egeria*. He was advis'd to keep it carefully, the Fate of the *Roman Empire* depending upon it, as being a sure Pledge of the Protection of the Gods.

Billiards, a Game play'd on an oblong Table, come from the *French Billard*, or *Bille*, the Ball made use of; and the *French Word* from the Latin *Pila* a Ball.

Cheffe, an Antient ingenious Game invented A. M. 3635. by a certain wise Politician, to declare to
‡ NEPTUNUS.

a cer-

a certain Tyrant his Danger and Duty. Others attribute the Invention to *Diomedes*, and some to *Attalus*. The Play is common in many Nations. In *Spain* whole Cities challenge each other at *Cheffe*; yea they'll entail it upon their Children, it being a Game that sometimes requires many Years to finish it.

Dice was first invented by the *Lydians*, Inhabitants of *Natolia*, in a Time of Famine, that by amusing themselves with the Play they might the better deceive their Bellies. The Dice has been very fertile in the Production of other Games, as back-Gammon, Ticktack.

Cards were invented by one *Nich. Pepin*, much us'd by the *French* and *Spaniards*. *Spanish Cards* differ from ours, for they have no tenth Card. The number Ten is sacred, being the Parson's Property.

Scenick Plays were us'd at *Rome*. The first Institution was occasion'd by a great Pestilence at *Rome*, and being incurable, they contriv'd some new Diversions to avert the Wrath of the Gods: Upon which they sent to *Hetruria* for certain *Stage-Players* which they called *Histriones*. Comedy took its Rise at *Athens*, and at first was much the same with *Tragedy*; but when the *Serious* and *Grave* became seperated from the *Low* and *Ridiculous*, *Comedy* and *Tragedy* became two distinct Arts; People apply'd themselves to cultivate the former, and neglected the latter. The Invention of *Tragedy* is ascrib'd to *Arion*, a celebrated Musician and Poet of *Lesbos* in *Natolia*, and who was the first Inventor of *Dythirambicks*, or Songs in Praise of *BACCHUS*.

This *Lesbos* (now *Mitilene*) was famous for Singers, some of whom being sent for to *Lacedemon*,

where the People were in a Tumult, they were appeas'd with the Sweetness of their Voice.

The Diverſion of a *Masquerade* is an Antient *Italian* Practice. The firſt Inventor of Masks is ſaid to be *Popæa* the Wife of *NERO*, to guard a moſt beautifull Face——which by Degrees brought forth Revel-rout.

Masquerade comes from *Mascara*, an *Arabian* Word, which ſignifies *Drolling*, and *Buffooning*, by Perſons diſguiſ'd, commonly practis'd abroad in *Carnival Times*; when Perſons divert themſelves by Balls, Operas, Muſick, amorous Intrigues &c. The *Masquerade* is an Old *Italian* Practice, but never known in *England* till on the 12th Night, in the 3d. Year of King *Henry VIII.* when he and Eleven more enter'd into a Room at *Greenwich*, being all in a *Masquerade*, or diſguiſ'd by *Vizards*, to the great Surprize of all the Company: The Whim took and was ſoon improv'd into Nocturnal Revels: Thus one Abſurdity naturally begets another, an Inſtance of the Prolifick Nature of forbidden Pleaſure.

Archery is at preſent a Diverſion practis'd by many. The firſt Invention of which is by ſome attributed to the *Scythians*, now call'd *Tartars*, very expert Archers. The *Angolans*, Inhabitants of lower *Ethiopia*, are ſo expert at the Bow, that they will diſcharge 12 Arrows before the firſt be fallen to the Ground. When the King of *ANGOLA* goes abroad, he is attended with 2 or 300 Archers, 10 or 12 Muſicians playing before him on Pipes made of Canes.

Cock-fighting was ordain'd by a particular Law of the *Athenians* to be annually kept, before we had ever

ever heard of that instance of Barbarity, *i.e.* tormenting innocent Creatures for our Diversion.

Themistocles the *Athenian* Captain marching against the *Persians*, seeing in his Way two Cocks fighting, call'd to his Army and said; "behold, " these don't fight for their Gods, for the Monuments of their Ancestors, nor yet for Liberty, " nor Safety of their Children, *but for Glory*, because one will not give way to another;" which so animated the *Athenians* that they got the Victory; and this is suppos'd to be the Occasion of instituting this Sport in *England*, especially in the Northern Parts. Others think the Original of this Custom may be this, *viz.* In our former Wars with *France*, our Forefathers invented this emblematical Way, thereby expressing their Derision and Contempt of that Nation: Poor *Gallus* at the Stake was pelted by Men and Boys in a rough, hostile Manner, and he that demolisht the Cock had the Honour of Champion,

It will be reasonably ask'd, why we fix on the *French* rather than *Spain*, or any other Nation; and why the Enemy shou'd be represented by a Cock rather than a Goose or a Dog, or any other Animal? I answer, because the Cock has the Misfortune to be call'd in Latin, *Gallus*, a Word that signifies a *Frenchman*: *Monsieur* the *Frenchman* is here ingeniously ridicul'd and bastinado'd, by throwing at his Name-sake. N. B. This was a Politick Contrivance to exasperate the English against the Enemies of their Country, and sufficiently accounts for the hard Treatment of poor Chanticleer.

CHAP. V.

Contents. *Anglia a Child of Gotham. Ignorance Paramount. Spiritual Darknes in high Places. Hebrewis Herefy. Blind Guides. Priscian's Head broke. No new Sumpshus for Old Mumpshus. English always borrowing. English Schools are foreign Nurseries. Grammar an Outlander. To speak English, petty Treason, Teste Ferula. Poetry in all its Forms a Foreigner. Astronomy an Egyptian. OXFORD not OXFORD. Libraries Labours of Strangers. OLIVER and OXFORD. Best Homer. Gregorian Degrees. OXFORD foreign all over. A strange Dialogue between a Tutor and two whimsical Students. Turn the Tables. Englishmen still English: Second-hand Gentlemen.*

HERE we are to inquire into the *Genealogy* of our Sciences, Letters, Schools, Religion &c. and upon a short Survey we shall find them all to be of a foreign Extraction, and the *English* meer innocent *Gothamites* in Science, till their intellectuals were repair'd by foreign Artists.

It was King *Alfred* the Great, who said, that upon his Arrival in *England* he knew not one *Priest* South of *Humber* that understood his *Service in Latin*, or cou'd translate an *Epistle* into *English*, nor any Person indeed, that cou'd so much as *read English South of Thames*.

Ignorance was an old Idol of the Land, and we had never found the Way out of that Labyrinth, but for a Ray of Light darted upon us from foreign Lamps: Thus we are informed by that great Prince, who having regulated Affairs of State, turn'd

turn'd his Thoughts to the *Arts and Sciences*, sent to foreign Countries, and invited over learned Men, to whom he gave Pensions, and dispersed them through the several Diocesses to instruct the People and their spiritual Guides; so that it may be said, the ghostly Fathers were Rulers of the Darknes of this Island, if not the spiritual Darknes in our High Places.

In the Church of *Israel* were Priests when God himself said, *my People are destroyed for lack of Knowledge*. In Christ's Time the *Jewish Church* was an Assemblage of Sheep without Shepherds; though they abounded with Swarms of *Priests and Levites*: The Harvest was rich and plenteous, but the Labourers were few. But to return,

It was King ALFRED that stock'd our Monasteries with foreign Instructors, who illuminated those dark Habitations, and made their Devotion rational. He complain'd—there was not a Priest that understood the Liturgy in his Mother Tongue. * Yea in the Days of King Henry VI. the Earl of *Shrewsbury's* Motto was, *sum Talbotti pro occidere Inimicos meos*; the best Latin the Chaplain cou'd afford in Honour of his Lordship's Prowess.

One of our Old Historians tells us, that a principal Courtier writing to a certain Magistrate in the North, about training of Men, and providing Furniture of War, ordered him to *equip his Horses*;—the Gentleman with some Labour came to understand all the Letter, except that uncouth Word *equip*, the meaning of which, none in the Country being able to find out, obliged him to send a special

* *Fuller's Church History, Cent. 9. Rapin in Verb.*

Messenger to Court to learn the Signification of that marvellous Word. **

Pope Clement VI. electing Lewis of Spain Prince of the *Fortunate Islands*; the English Ambassador at Rome concluding them to be the *British Islands*, hastened Home to inform the Government of it's Danger from a saucy Bishop in *Italy*. Even in Queen Elizabeth's Reign, the inferior Clergy cou'd scarce read their Bibles; therefore by her Majesty's Command they were directed to con over their Lessons before-hand, once or twice, to the Intent they might read without *bum* and *ba*. § But this is nothing in comparison to Ages before, when a Monk said the *Greek* was a *forbidden Language*, and *Hebrew* was *Heresy*. ||

Though their publick *Worship* was in *Latin*, yet so great was their Ignorance in that Language, that a Priest baptiz'd a Child, in *Nomine Patria et Filia & Spiritua sancta*. Remarkable also is that of an Old Priest in Henry VIII's Time, who in reading the Psalms always read *Mumpsimus Domine* for *Sumpsimus*, and being admonish'd of it, said he had read it so for thirty Years, and wou'd not leave his Old *Mumpsimus* for their New *Sumpsimus*.

I shall conclude this Article with an Observation from the *Miseries of the Inferior Clergy*.

“ Had we, says the learned Author, lived
“ in other Ages when Matters (that is as I take it,
“ printed Sermons) were not made easy to our
“ Hands, we must have sunk into the same State

** *Verstegan's Original of Nations* printed A. D. 1605.

§ *Sparrow's Collection, Injunction 53, p. 57.*

|| *Græcum non est legi*, or as *Espeuceus* has it, *Græco nosse suspectum: Hebraice prope Hæreticum.*

“ of Ignorance that our Ancestors were so renowned for, when to translate a Piece of Latin, and understand some Rules of Grammar, was accounted a vast Atchievement, and a Matter of Episcopal Enquiry at several Visitations; it was, *viz.* whether the Priest cou’d read well the Epistle and Gospel, and construe the Lord’s Prayer, the Creed, and the Sentences of the Mass.

By this Sketch, we may easily conjecture what a vast spread of Ignorance there was over the Land in those Days of our Acquaintance with our dear selves alone, and we had been still in the same Melancholy Darkness but for our Illumination by foreign Lamps. Add here,

That our English Language is of a foreign Descent, a Compound of *Latin, French, Dutch.* As *Angle* from *Angulus*, *Father* from the *Dutch Vader*, *farewell* from *vaertiwell*. The Truth is, we have been always on the borrowing Hand, *viz.*

Our *Land* we borrowed from the *Old Britons*, without any Intention of Payment: Our *Kings* we generally borrowed from Abroad, and we are never Easy with them, or without them. Our *Bishops* are the Brood of foreign Monks, borrowed from all Points of the Compass. Our *Cornucopia* or Horn of plenty is the Product of Commerce with foreign Nations, and repaid with Squibs and Flouts. Part of our Language we derive from the *Dutch*, and by Way of Return we lash them with our Tongues.

In short were we constrained to send Home all our borrowed Words, we shou’d be a People without a Tongue, and converse by mute Signs: Were we to restore to Foreigners all the Money we got by

by trafficking with them, we shou'd be Birds without Feathers, and Fellow-Commoners with the wild Irish : And were we to banish all the Knowledge imparted to us by Foreigners, we shou'd immediately revert to our chaotic State.

Again our Gravity we borrowed from the *Spaniard*, our Levity from the *French*, our Drunkenness from the *Low Countries*, and our Idleness from the *Old Irish*.

And as to our English Schools, what are they in reality but foreign Nurseries erected upon English Ground ? And what the Books out of which they are instructed but Greek and Latin ? Yea our *Alphabet*, whereby we express our Thoughts by Sound, is the Invention of those who lived thousands of Miles from *Great Britain*.

Grammar, that teaches the Philosophy of Letters and the Art of speaking and writing properly and orthographically, is an outlandish Device. *N. B.* When we speak with Propriety and Exactness, Foreigners open our Mouths and guide our Tongues.

While our Youth labour in their Grammar and Classicks, they are taught how to converse with Foreigners in their own Dialect : Yea and in some English Schools to speak English is Criminal, and brings the Transgressor under the Discipline of the *Ferula*, especially if they be the Pupils of *Horace*, *Virgil*, and *Homer*, three learned Foreigners.

Our Poetick Compositions in all their Forms (Blemishes excepted) are Imitations of *Greece* and *Rome*, whether they be *Epick*, *Lyric*, *Tragic*, *Comic*.—*Milton* alone seems to vye with *Homer* and *Virgil* in the Epic ; *Shakespear* and *Otway*, make
Sophocles

Sophocles and *Euripides* their Pattern in the Tragick; *Fletcher* and *Johnson* are Imitators of *Terence* and *Plautus*, in the Comick; *Dryden* and *Oldham* are the Disciples of *Juvenal* and *Persius* as *Satyrick* Poets.

Astronomy, that includes the Theory of the Universe, and primary Laws of Nature, and particularly the Magnitudes, Motions, Distances---of the Stars, had its Birth in *Chaldea*: Geography and Geometry made their first Appearance in *Egypt*: Rhetorick, or the Art of speaking well, is an *Empedoclean* Invention; and this leads to *Oxford* the Daughter of *Greece*.

Oxford, the Sublime Seat, (Sacred to the Muses, those Guardians of Arts and Sciences) shines by Foreign Rays: Not long ago a young Student oblig'd me with a Letter from thence to this Effect, viz,

—That he cou'd not think himself to be in *Old England*, for all Objects look'd as if they were inverted, and all Persons put on a Philosophical Air, which tempted him to think he was hurry'd out of himself, and that his Opticks were remov'd out of their natural Sockets.

By the Number of Coffee-houses, he thought himself at *Constantinople*; by the Sumptuous Structures and academical Habits, he concluded himself to be at *Rome*: In viewing the various Colleges and Halls, he fancy'd himself to be taking a Turn in the *Lyceum*, *Areopage*, and Portico's of *Greece*. When among the Ladies at the Tea-table, he saw the Wonders of *China*, and *Japan*: A Sight of the Physick Gardens, made him think himself at *Leyden*—and, adds he, I fancy'd myself at *Patis*, when

I saw the Levity of the Lads, and heard French spoke in Mood and Figure—Then concludes that the City of *Oxford* indeed had a Mongrello-Aspect, or something of the Native; but the University, *quatalis*, was a Corporation of meer Foreigners, and that he desir'd no other Sight of strange Nations of which he had read, but what may be seen, felt, heard and understood at *Oxford*; *Oxford* the Amiable and Magnificent! nor any better Entertainment, than a Free and Familiar Intercourse with the Learned *Greeks* and *Romans*, who for Ages immemorial had obtain'd the Universal Vogue.——

For the Benefit of Junior Sophisters, give me leave to observe further, that the Valuable in the Publick Libraries, as well as Private, is a Collection of Exoticks, and demonstrable by an Induction of Particulars. e. g.

Sir *Thomas Bodley*, (who by the way was a *Pupil of Geneva*,) Founder of the *Bodleian Library*, sent Men on purpose to purchase Books in *France*, *Spain*, *Italy* *Germany*, &c. in *Usum Oxoniæ*; and a Poor *Musæum* it wou'd have been, if only compos'd of Native Productions.

In the Year 1629, the then Earl of *Pembroke* honour'd the University with all that curious Collection of Greek Manuscripts he had purchas'd of *Francisco Barroacio*, a Venetian Gentleman, which are esteem'd the most valuable Books that ever came into *England* at one Time.——

Nor must my dear Oxonians forget their Obligations to *Oliver Cromwel*, who is one of their Benefactors; for it was his Highness the Protector that obtain'd those Manuscripts which the Noble Earl had reserv'd for his own Use; and made a Present of
of

of them to *Oxford*; to say nothing of the Eastern Collections (made by Sir *Tho. Roe*, *Archbishop Laud*, *Digby*, *Huntingdon*, *Pocock*,) — that now adorn your Shelves.

Thus your Libraries glitter by foreign Rays, and if this be not sufficient to conciliate your Veneration to Foreigners, I advise my young *Literati* to castrate the Libraries, banish all Foreigners and their Offspring, and see how you can propagate the liberal Arts without them. Add to this, that when *Theodorus*, a Greek, was made Archbishop of *Canterbury*, in the viith Century, he brought with him from *Rome* a large Cargo of Books, Greek and Latin, whereof some still remain, namely a *Homer*, so exquisitely Written as no Print yet extant, is tho't to be comparable to it, either for Truth or Beauty. ||

Your scholastick Degrees, design'd for Distinctions of Honour and Testimonies of Proficiency, are borrow'd, and but modern Inventions, invented in the *Lateran Council*, A. D. 1215. Tho' Pope *Gregory* seems to be the first who distinguish'd the Degrees of Batchelors, Licentiate, and Master or Doctor, &c.

Again, when you instruct your English Pupils, is it not out of the *Greek* and *Latin* Systems? And when you converse with them, is it not in a Foreign Dialect and establisht by an English Decree? When you eat and drink, is not your Bread and Wine *French*? Is not your Tea an honest Native of *China*? and your Coffee a torrify'd *Arabian*?

Hearken, O Daughter of *Athens*! Upon a certain Day, a certain Fellow of a certain College, much lamenting the Growth of Foreignadoes, as he

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was

was instructing the *Freshman* out of *Burgersdicius* and *Herebord*, &c. a whimsical, fiery Youth ask'd his Tutor what Countrymen these Authors were for he had never heard of 'em at *Eaton* or *Westminster*? he very gravely answer'd, *Herebord* was a Dutch-man: And who are the other Authors you mention'd? *Aristotle*, says the Tutor, was born at *Stagyra* in *Macedonia*, in the 99th *Olympiad*, about 384 Years before Christ: In the 6th Age *Boetius* translated his Works into *Latin*, and we became acquainted with him in the West. The University of *Paris* oblig'd themselves A. D. 1611 to teach no other Philosophy but *Aristotle's*.

Ramus, *Descartes*, *Du Hamel*, were Frenchmen. Among the Comedians begin with *Aristophanes*, who flourish'd in the 4th Year of the 89th *Olympiad*; and among the Tragedians, *Sophocles*, who liv'd in the 77th *Olympiad*; his *Electra* is most beautiful for its elegant Composition, and contains the Doctrine of divine Vengeance; the *Phænissa* is a beautiful Poem.

Ay, quoth a *Limb of Brasen-nose*; how came Foreigners to be Tutors in an English University? What! *Oxford the Goshen of England*, a Pupil to a Junto of foreign Pedagogues? Thou lubberly Clown, said the Master, if thou wert at *Eaton*, thou art not overstock'd with Manners.—I ask Pardon says the Youngster.—And what Authors must we converse with in other Parts of Philosophy? In *Ethicks* *Seneca*, *Le Grand*, *Puffendorf* de *Officio Hominis*, who was a *Swede*, with *Carmichael's* Notes, who was a learned Gentleman and Professor in Philosophy in the Colledge of *Glasgow*. In *Natural Philosophy* read *Le Clerc*, *Gravesande*, the former a Frenchman

Frenchman, the other a Dutchman, whose Works are translated into English by Dr. *Desaguliers*.

In Opticks consult *Aquilonius*, *Vitellio*, *Henry Van Ettens*.—In Astronomy, read *Ptolomy*, or rather *Copernicus*, who was a *Prussian*; and also *Tycho Brahe*, a *Dane*. In Mathematicks, *Euclid* the *Alexandrian*, with *De Chales*, a *Frenchman* &c.

Lord ha' Mercy upon me said the *Pupill*: Did my *Papa* send me hither to be tutor'd by a Brood of Aliens that can't speak a Word of English? *Apaga! monstrum horrendum*—Adieu *Oxford*, I'll e'en return Home and content myself with our own Country Authors, honest *Ovid*, *Virgil*, *Juvenal*. The Tutor said, all these also are double-dy'd Foreigners, and the Glory of their Country; if it be so, said the frantick Youth, I am resolved to go back to the unadulterated Part of *England* from whence I came, and there unlearn them all: For it never shall be said that a true-born Englishman, and right Orthodox Son of the Church, is beholden to Foreigners to be made capable of Preferment in an English Church. The very thought of a Foreigner gives me the Furrow in the Face, and tempts me to think of Terence's *Abi hinc in Malam Crucem*.

Another young Student, being design'd for the Art of healing, convers'd much with an eminent Doctor, who advis'd him to be well acquainted with *Materia Medica*, foreign and domestick, and in the Course of his Studies and Practice to pay a peculiar Regard to *Galen*, *Hippocrates*, *Boberhaave*, *Baglivi*, *Vanbelmont*, *Belini*, *Malpighi*, *Borelli*; the two first are of the *Esse* of Physick, and the rest of the
Bene

Bene Esse of it: So, so, says the Youth—We came hither to learn the *English Art of Physick*, and lo we are sent to *Italy*, and I don't know where, to learn to administer *English Physick* in Greek and Latin.

Sir, says the Student, these barbarous and uncouth Names, are they Irish or Manks-man? Neither, quoth the Doctor, but famous Men abroad, who flourish'd when you were in a State of Non-Entity. *Galen* was of *Pergamos* in *Asia*, a celebrated Physician in the Second Century, and the Inventor of Methods us'd in the Practice of Physick ever since. *Hippocrates*, who is deservedly still'd the *Prince of Physicians*, was born in *Co*, an Island in the *Archipelago*: He taught us the first Precepts of the Art. His Aphorisms you can't be without. *Van Helmont* and *Borelli*, one a *Brusselite*, the other a *Batavian*. *Belini*, *Baglivi* and *Malpighi*, the Wonders of *Italy*.

Let us now turn the Tables; and suppose that in all foreign Schools, their Boys were for 5 or 6 Years oblig'd to learn English and Welsh, as ours do Latin and Greek, wou'd not they be denominated *English Schools*, and wou'd not the honest English congratulate 'emselfes upon being so highly honour'd? Now by Parity of Reason, shou'd not our *Schools*, that are erected over the Land, be call'd *foreign Schools*, because in them are taught foreign Languages? To which add, that in our English common Grammar Schools, the Masters are so far from Politeness of Education, that in most Places they may be call'd houses of Rusticity and Correction; for, instead of conveying Ideas to the Mind in a rational Way, they drive 'em in at the Fundamentals.

Let

Let us further suppose that in foreign Universities all Students were instructed in the *English*, as ours are in the Latin and Greek; and that their Classick Authors and philosophical Systems were all English as ours are Latin, &c; that their Scholastick Habits, their Eatables and Drinkables were all *English Alamode*, as those of *Oxford* and *Cambridge* are foreign; wou'd not this make Englishmen proud of themselves and Despisers of all others?

The English copy some things from the Old *Cynicks*, who had all Decorum and Politeness in Contempt; their Plainness and Simplicity of Manners not yet quite banisht; they are for honest things in the Sight of Men, but still in Love with their own Image. The Debonair continues a Stranger in the Island; an Island so defective in polite Accomplishments, that all our great Men are but an imperfect Species of Gentlemen, or Gentlemen at Second-hand only, without foreign Education and Travels. Hence it is our Nobility and Gentry, tho' born with Capacities superior to most Nations, are yet oblig'd to travel into foreign Lands for Instructions in the polite Arts, while the Sons of Vulgarity at Home let no Foreigner pass the Streets without a Sneer.

Jack will never make a Gentleman, tho' high born, 'till he is transported and transpos'd; that is, till he has empty'd his Purse among Foreigners, from whom he learns to regulate his Postures, to *make* ~~make~~ his Congee, and take off his Hat *Alamode de Paris*. Without foreign Accomplishments every Gentleman, tho' descended from a Family that has long born Arms, remains *Jack* in the *Proverb still*. Thus we have seen *Good Old England* in its *puris Naturalibus*.

Contents. The Bishops of Nature. English Christianity a Gregorian. The Bible an Asiatick. Our Bishops Foreigners in the Original. London robb'd by an Archbishop. Conservators of Knowledge. Clerical Ignorance. English Churches under foreign Guardians. Strange Lights. Danger of England from England. Popery an English Weed. Reformation a foreign Plant. English burnt for reading English. Oxford and Cambridge at the Feet of foreign Cameliels. Publick Devotion, and Apurtenances thereto belonging, whence? Fasts and Feasts, Holy-days, Creeds, Sermonizings. A Bishop burnt for not observing Lent. Sacerdotal Vestments, Church Lamps. All the World in England.

TIME was when the People of England had no Guides in Spirituals, but the *Bishops of Nature*. Sun, Moon and Stars; and then look'd like themselves, honest and plain, but were as some *Roman Coin* without Inscriptions, and remain'd so, till illuminated by a Constellation of foreign Stars: And here we are to glance on the Original of our Christianity, of our Bishops and Patrons, of our Churches, Publick Forms.——

I. The Original of our Christianity.

The sacred Oracles were Foreigners. The *Bible* is an Asiatick, and comes from *Jerusalem*. Our English Christianity, and the Corruption of it we derive from *Rome*; once a second *Sion*, now a second *Sodom*, rais'd out of the Ashes of the former. *N. B.* That Monster *John Casa*, Archbishop of *Beneventum*, and Legat Apostolical, writ a Book in Commendation

Commendation of *Sodomy* and printed it at *Venice*.

Our *Protestantism*, Name and Thing, from *Germany*; there our Reformation from Popery made it's first Entrance. When the *Saxons* came first into *Britain* they were profest Pagans, Worshippers of Idols, Sinners of the Gentiles; till about the Year 596, Pope *Gregory* the Great sent over 40 *Benedictine Monks*, with *Austin* at their Head, who was Abbot of St. *Gregory* at *Rome*, of which it may now be said, if *Italy* be a Circle of *Impiety* the Court of *Rome* is the Center.

And thus English Christianity is the Effect of Pope *Gregory's* Benevolence, the last good Pope, who intended *London* for the Metropolitan Seat of *Austin*, and therefore sent him his PALL there. *

II. The Original of our Bishops.

Our first Christian Bishops were double-dy'd Aliens; e. g. *Iustus*, *Romanus*, *Paulinus*: The three first Bishops of *Rocheſter* were a Brood of foreign Priests. *Melitus* the first Bishop of *London* was an *Italian*, and succeeded by a great many other Out-comings. *Birinus* an *Italian* Priest was the first Bishop of *Wincheſter*, and succeeded by *Agilbert* a *Frenchman*. The first Bishop of *Norwich* was *Felix* a *Burgundian*. In the Catalogue of Bishops you'll find many more. There is another Article that foreign Nations triumph in, viz. that our first Archbishops of *Canterbury* were all true-blue Foreigners; a Colour not easily ſtain'd.

Austin, the first Archbishop of *Canterbury*, was a *Roman Monk* of the ambitious Order. *Dublin* and

* *Samner's Antiquities of Canterbury*, page 228.

Paris glory in their Archbishops; and *Time* was *London* cou'd boast of it, and probably wou'd have done so still, but for that brazenfac'd Monk who remov'd it to *Canterbury*. N. B. The Name and Authority of Metropoli^an was usually given to the Bishop of the Capital City.

Laurentius, a Roman born, was the next Archbishop of *Canterbury*, a superstitious Zealot, who for deserting his Church, (as he said) was whipt most bloodily by *St. Peter*. ||

He was succeeded by *Melitus* another Roman Abbot, who despis'd *Mammon*, (a Miracle!) the darling Idol of his Brethren. He was follow'd by *Justus*, the Son of a Stranger, whose main Business was to fleece the Flock. I might add a great many more Foreigners that reign'd in *Canterbury*, which continues still to be the *Metropolitan See*, tho' it be not the Metropolis; and hath nothing in it worthy of that Honour, unless it be that it lies a few *Parasangs*, or rather *Bracchios* nearer to *Rome* than *London*. The City of *London* flourishes without an Archbishop; and *Canterbury* says, *I am rich in an Archbishop*, tho' I seldom see him, and never hear him; and further this Deponent says not: Thus *Rome*, whose modern Grandeur begun in Ignorance, was the first Mother of our Christian Knowledge as *Saxons*, and whose Son was the first that robb'd the City of *London* of it's Metropolit^al Honour.

Poor England! born Blind, but lo! thine Opticks are restor'd by the Care and Compassion of foreign Operators in the sacred Science, therefore speak respectfully of your Illuminators in Spirituals.

|| *Goodwin in Vitam Bede. See Godolph. Introd. p. 6. 7.*

III. *Foreigners Patrons of English Churches. This Part is dedicated to the City of London, especially to those whose Churches are dedicated to foreign Patrons.*

As our first Bishops and Archbishops were the Children of Strangers, and People of a strange Language, so many of the first Patrons of our English Churches were Foreigners, especially in *London*; whose immense Treasures are of Exotick Growth, and where none rail against Foreigners, but those Weaklings and Wrong-heads who are in a foreign Interest, and they know not why, only they wou'd have *Great-Britain* become a Province of *Babylon the great*, the Seat of human Infallibility, where all live in Pleasure, and go to Heaven by a Certificate sign'd by the *Pope* or *Priest*, who, like *Diogenes's* Archer, cou'd hit any Mark but the right.

But why did the good Old English cross the Sea for Patrons? I answer for very good Reason, viz. because their Churches had been first illuminated by foreign Divines. We have read of private Men, who for their Virtues have been made Kings. This choice of your Predecessors was laudable, and not only an Instance of Gratitude, but of their high Veneration for Goodness where-ever resplendent.

What follows is a short Sketch of some *London Churches* that are dedicated to *Foreign Saints*, some of whose Lives are written by the learned Dr. *Cave*, § which I recommend to the Perusal of such who reside in those Parishes.

I. I begin with *St. Bennet*, who is made Patron of four Churches in the City, viz. *St. Bennet Fink*, *Grace-Church*, *Paul's Wharf*, and *St. Bennet Sherehog*.

Q. Who was this *Bennet*? His Original Name was *Benedictus*, i. e. *Benedict*, born at *Nursia* a
 § Vol. 1. M 2 Town

Town in *Umbria* in *Italy*, about the Year 480: A very proper Place to chuse a Patron from, the Inhabitants having by their Valour merited the Appellation of *Warlike*; for a Patron is a Protector. He was the first Founder of the *Benedictine* Order, and Patriarch of that Society so famous thro' *Europe*.

But why is one of the Churches styl'd *Grace-Church*? Probably because the *Grass* or Herb-market was kept there formerly. To turn *Grass* into *Flesh* is the daily work of our Grinders, for what is our *Flesh* but the *Grass* of the Field carnisfy'd in meer Animals, and in us on the second Hand: All the *Flesh* we carry about us came in by the Mouth; so that our Bodies have been often upon our Plates under the Correction of the Knife; but by what Conjunction *Grass* is turn'd into *Grace* I ken not.

II. *St. BRIDE's CHURCH.*

This Female Saint by her original Name was *Brigit*, and an *Irish* or *Scots* Woman; nor is it material where she drew her first Breath, since all agree she was an holy Virgin, to whom this Church, and many more in *England*, *Scotland*, and the *Isle of Man* were dedicated. Here the weaker Vessel is made Guardian of the Church, and why not a Speaker in it, said *Matilda* in a Way of Pleasantry.

III. *St. DIONIS's back CHURCH.* To the Inhabitants there.

Your pious and noble Patron *Dionis*, or *Dennis*, comes from *Dionysus*, who was born at *ATHENS*, (A. C. 9. *August*. Imperat. circa 50.) His Parents were *Gentiles* of high Rank; none else were admitted

mitted Judges in the *Areopagus*, a sovereign Tribunal at *Athens*; a Tribunal so famous for Justice and Impartiality in its Decrees, that the *Romans* themselves trusted many of their difficult Causes to its Decision; to which even the Gods themselves are said to have submitted their Quarrels.

The Judges in this Court never sat in Judgment but in the open Air and in the Night-time, that their Minds might be more present and attentive, and that no Object of Aversion or Pity at the Bar, might make an undue Impression upon them.

This *St. Denis*, your noble Patron, was one of the Judges in that celebrated Court, and upon the Bench when *St. Paul* preached Christ at *Athens*; where several Persons of Note embrac'd Christianity, particularly your Patron *Dionysius* the *Areopagite*, and a noble Lady call'd *Damaris*.

When our blessed Lord suffer'd, *Dionysius* was at *Heliopolis* in *Egypt*, and observing the extraordinary Eclipse that then happen'd, said, either God himself suffer'd, or sympathis'd with him that did suffer. *

IV. *St. GEORGE*, Botolph-Lane.

This Church is under the Protection of one *St. George*, born in *Cappadocia* in *Natolia*, whose Inhabitants were so remarkably vicious in the Days of the *Romans*, that a Monster and a *Cappadocian* were synonymous, till reform'd by *Christianity*; since which they abounded in good Christians and Martyrs. Among these is reckon'd your celebrated Patron, who was a Colonel under *Dioclesian*; and

* *Aut Deus Natura patitur.*

became so famous in the Eastern and Western Churches, that our King *Edward III.* chose him to be *Patron of the Order of the Garter*. The Reason of this Veneration may be deduc'd from the frequent Voyages of our Kings to the *Holy Land*, where they heard so much of the Fame of your Patron, who also is the *Patron of England*.

V. St. *LAWRENCE JURY*, and *POUTNEY*
CHURCHES,

Are put under the Guardianship of a *Spaniard*; for this *Lawrence* was born at *Huesca* in the Kingdom of *Arragon*, and Archdeacon in the Church of *Rome*, and intrusted with the Treasures of the Church: The Soldiers hearing him speak of Treasures, inform'd the Emperor, who charg'd him to declare where they were deposited; St. *Lawrence* presented a great Number of poor People to his Majesty, saying, *these are the Treasures of the Church* I spoke of. *Valerian* the Emperor, incens'd at this Disappointment, order'd his Skin to be torn to Pieces, with Iron Scourges, then to be set on the wooden Horse, and have all his Limbs dislocated; and after that, put him on a Gridiron and roasted him to Death. All which the good Man endur'd with such Constancy and Patience, as astonisht the Tyrant as well as other Spectators. May his excellent Spirit be transfus'd into this Church!

VI. Churches dedicated to St. *MARTIN*, five in
in the City and one in the Suburbs.

This *Martin* was originally a Pagan, born in *Sabaria* a Town in *Hungary*; who in his younger Days affected the Christian Religion, which his Infidel Father perceiving, sent him into the Wars,
first

first under *Constantine*, then into *France* under *Julian*; where at a Time entering the City *Amiens*, a poor naked Man meeting this *Martin*, who had nothing to give but the Cloke he wore, (for all the rest had been spent in charitable Uses,) one Part of which he cut with his Sword and gave it to the poor Fellow, keeping the other half to himself;— afterwards was baptiz'd, and made Bishop of *Tours* on the *Loire*.

VII. *St. MICHAEL's* CHURCH.

There are no less than seven Churches dedicated to this *Archangel*, who contended with the Devil about the Body of *Moses*. It seems to be a kind of Sea-fight, and the Contest was upon the great River *Nilus*, where the Devil attempted to drown him when sailing in the Bullrush-Ark, but was guarded by the Angelick Patron: This justifies the wisdom of your Predecessors, in electing for their Patron a Victorious Champion. But who was this *St. Michael*, if we may call an Angel a Saint? I answer, 'tis suppos'd by some to be Jesus Christ, the *Invincible*, the Hebrew Name signifying, *one like to God*.

VIII. *St. NICHOLAS's* CHURCH.

Three Churches have chosen for their Patron, this honest Foreigner *Nicholas*, who was born at *Patara*, a City of *Lycia* in *Asia*; one that was devout above ordinary, always at Church hearing Sermons, and repeating them for the Benefit of his Neighbours, as the good Old *Puritans* in the English Church did, when Religion was in fashion. The Bishop of *Myra* being dead, the other Bishops

shops and Priests agreed among themselves, that whoever shou'd the next Day first enter into the Church shou'd be created Bishop.

When therefore *Nicholas* the Puritan came first in to say his Prayers, he was with every one's Gratulation and Acclamation saluted *Bishop*: Tho' he took this Office on him unwillingly, being a Layman, (as at this Day he is call'd,) yet he obey'd his lawfull Call,—honestly and diligently perform'd the episcopal Duties.

I might add a great many more Churches, whose Patrons are Foreigners, as that of *St. Magnus*, who was an *Asiatick*; that of *St. Katherine* was a Virgin of *Alexandria*; *St. Margaret* born at *Antioch*; *Olave*, another Patron, is a *Norwegian*; *St. Pancras*, a Nobleman's Son of *Phrygia*; *St. Faith*, a French Virgin; *St. Gregory*, an *Italian* Bishop; *St. Leonard*, a *Frenchman*.

Strange Sight! Foreign Kings on the Throne; foreign Bishops at the Head of the Church; foreign Patrons, it's Guardians! *If ever the English Church was in Danger, it must be then, when our Pulpits were illuminated by foreign Lamps, her Princes and Bishops were the Births of foreign Countries; and yet the sacred Bush was so far from being consum'd, that it was not on Fire, nor in any Danger.*

No, Gentlemen; our Danger is not from Foreigners, but from ourselves, and our Deliverance always from them: Good old *England* is a Lion that will never die, till it kill itself.

IV. *Our Reformation from Popery also is a Blessing deriv'd from Foreigners. That glorious Day dawn'd in Germany A. D. 1517, from whence a Beam of protestant Light soon shin'd on England, whose Inhabitants wanted no Inclinations to Goodness, till they were oppress'd with Riches and Grandeur.*

In King *Henry VIII's* Time German Books, says the Historian, were brought into *England*, and translated into *English*; and many were influenced by them to embrace the protestant Faith; which irritated the Church of *Rome*, by whose Decrees no Man was to have a Bible in his own Language, nor allow'd to live, unless he believ'd as the Church did, and the Pope at the Head of it; who sits in the Temple of God, exalting himself above all that is called God; and who assumes a Power to judge for all Men, and sends 'em to Heaven or Hell, just as their Money or Disobedience determines him.

Hence a bloody Persecution was rais'd by the Clergy, whose Rage against the Reformed was rais'd to that Degree, that six Men and Women were burnt at *Coventry* in the *Passion-Week*, for teaching their Children the *Creed*, *Lord's-Prayer*, and the *ten Commandments* in *English*.

By Archbishop *Cranmer's* Means, divers learned Protestants were invited from *foreign Countries* into *England*; as *Peter Martyr*, who read Divinity Lectures in *Oxford*, as *Martin Bucer* and *Paulus Fagius* did in *Cambridge*. Let not the Sons of *Athens* prattle against Foreigners, and profane those

sacred Names that irradiated the Intellectuals of their worthy Ancestors.

Thus you see how we stand Debtors to Foreigners for our Deliverance from papal Superstition and Tyranny; but we shall never arrive at the Beauty and Perfection of Protestantism, till we put Benevolence and Charity into our Creed, and banish *Bigotry* and it's cruel Retinue to the *Isle of Tyber*.

V. *English Forms of publick Worship, and Appurtenances thereto belonging, are all foreign, or contriv'd after foreign Models.*

Take it in the words of the *Clergyman's Vademecum*. — “ *Pope Gregory*, in his Instructions “ to *Austin*, gives him great Liberty as to the Use of “ a *Liturgy*, viz. that he should chuse what he “ thought most pleasing to the Almighty, whether that us'd in *Rome*, in *Gaul*, or in any other “ Church: 'Tis thought he chose the *Gallick Form* in respect to *Berta*, King *Ethelbert's* “ Queen, a *French Lady*; tho' it's not improbable he left his Brethren, the other Bishops of *England*, to the same Liberty which the Pope had “ given him. *Book II. chap. 3. Edit. 3.*

Behold here Harmony in the same Church under different Forms of Worship; but the Successors of *Pope Gregory* and *Austin*, within less than two Centuries, departed from this Christian Temper of letting People chuse their particular Modes of Worship, and got it enacted in the Council of *Clove-
Shoe A. D. 742*, viz.

“ That nothing shou'd be sung or said in publick “ Worship, but what is allow'd by the Custom of “ the

“ the *Roman Church*. ” The Demon of Imposition, that now enter'd into the Church, triumph'd ever since, and the Reformation, that cast out many evil Spirits, has not been able to drive out this *Belzebub*, anglice, *High-Church*.

As to the Word *Liturgy*, we are indebted to the *Greeks* for it, which in a more limited Sense, is us'd by the Papiſts to signify the *Maſs*, and among us the *Common Prayer* ; more particularly,

1. *The alternat Singing* of Psalms in the publick Worship, was taken from the Church of *Milan*, in *Italy*, and was long before us'd in the *East*, before we knew how to tune our Voice by *Solfaging*, or how to raise a Scale of Notes by Tones, and Semitones, till instructed from abroad.

2. *Singing Gloria Patri, Glory to the Father* after every Psalm, is a new Thing, which we learn'd from *France*, where this Practice was us'd in their Churches. At *Rome* it was us'd of old but after the *Responsoria*. N. B. A Responsary Song is an Anthem, in which the Choristers sing by Turns. Church-Songs were perform'd by the Choristers, divided for that Purpose into two Companies, who sing alternately.

Socrates represents St. *Ignatius* as the Author of this Way of Singing among the *Greeks*, and St. *Ambrose* among the *Latins*. Be that as it will, the English were no Strangers to the mystick Powers of Sound.

What ravishes the Soul, what charms the Ear
Is Musick, tho' a various Dress it wear,
Beauty is Musick too, tho' in Disguise
Too fine to touch the Ear, it strikes the Eyes.

100 *The Danger of the* CHURCH, &c.

3. *Te Deum laudamus* i. e. *we praise thee O God, we acknowledge thee to be the Lord*, and so on: This Prayer is borrow'd from the *Italian Form*, and was compos'd by *Ambrose*, call'd *Doctor Mellissus*, who was the first Governor of *Milan*, of which he was elected Archbishop before he received the Gift of Baptism. Others think that *Te Deum* was compos'd by *Noetius* of *Triers*, or *Treves* a *German City*, and some Antiquaries make it older than *Rome*.

4. The CREED comes from the Latin Word *Credo*, *I believe*; this was not us'd in the *Roman Church*, says *Fleury*, till it was infected with Heresy, and when received, was not us'd after the Gospel at *Rome* till the Year 1014, but this Custom began in *Spain*, in 531. The *Nicene* and *Athanasian* Creeds also are foreign Compositions.

N. B. We never yet saw an *English Creed*, unless the 39 Articles pass for one, which are entirely Calvinistical, and so borrow'd from *Geneva*, and subscrib'd by all the Clergy, hand-over-head, as *Lauderdale* took the Covenant.

5. The Feasts and Fasts that are to be observ'd in the Church of *England* thro' the Year, are Foreign Inventions. e. g.

1. The Table before Morning-Prayer mentions about 80 Feast-Days, including all Sundays in the Year.

2. In the Table of the *Vigils* are about 19 Fast-days.

3. Then mention is made (1) of 40 Days, in *Lent*, (2) the *Ember Days* at the four Seasons, viz. *Wednesday*, *Friday*, and *Saturday*, after the first Sunday in *Lent*, the Feast of *Pentecost*, and (3) the three *Rogation*, being the *Monday*, *Tuesday*, and

and *Wednesday*, before Holy Thursday; all *Fri-*
days in the Year except *Christmas*.

These are the Regulations about feasting and fasting, and all the Contrivances of foreign Theologians, who had Wit and Will to contrive Forms of Devotion for their Audience, but the English content 'emselfes still with borrowing from their Friends abroad. If at the Reformation the Bishops cou'd not, or durst not, make an English Liturgy, they might display their superior Talents upon Thanksgiving and fasting Days, in composing proper Forms upon such Occasions, and leave *Transformations* to weaker Heads. No, no says Somebody, behind a double Chin; for new Forms and Formularies will raise new Cries, we will have no new Forms, unless it be a Form of Godliness, which is very much wanted.

6. *Preaching* is of foreign Extraction. In *Rome* of old there was no Sermonising upon *Texts*; only at *Milan* and in the *Gallick* Church, there were some *Homilies* deliver'd on *Sundays*; but in Process of Time the World abounded with Sermon-logues; and at this Time no Nation can come up to *England* in printed Sermons: But whether the Bookseller or Reader will get most by 'em is a Question not yet determin'd.

7. The English when Christianis'd were a devout People, but never kept *Lent* till instructed by Pope *Severinus*, as some have said; and others say the first Institution of *Lent* was by Pope *Calistus I.* which at first only consisted of 36 days. And some observe, that Pope *Telesphorus* ordain'd that a *quadragesimal Fast* shou'd be observ'd before *Easter*.

The first *Lent* observ'd in *England* was about the
Year

Year 637; and afterwards was rigorously impos'd by the *Priests*. In Queen *Mary's* Days, one of the Articles against Dr. *Farrar*, Lord Bishop of *St. David*, was, *that he plow'd a Pasture of 10 days work in Lent*; for which, and denying the Pope's Supremacy, he was burnt at the Market-Cross in *Caermarthen*, according to the Sentence pass'd upon him by the *Bishop of Winchester*. The Form of Service for *Lent* was devis'd by Pope *Paul*, in the 8th Century. Pope *Nicholas* decreed, that *no Marriage* ought to be celebrated in the *Time of Lent*; and thus, for the Benefit of the Church, he laid an Embargo upon an Article of the divine Law.

8. *Sacerdotal Vestments*, Priests Cloaks, Gowns and Cassocks, Tippetts, Copes, Hoods, Surplices, Square Caps—All these the Inventions of foreign Fashion-mongers, sprung from the Sacerdotal Race. Diversity of Sacerdotal Vestments were first introduc'd into the Church by Pope *Stephen I.* who ordained that *all Ministers* shou'd wear Garments of Distinction, and that none shou'd use their *Sacred Vestments* any where but in the Church, and during the Performance of divine Offices; lest otherwise they shou'd incur the Punishment of *Belshazzar* King of *Babylon*, for touching the holy Vessels with profane Hands.

9. The English had *Rush-Candles* in their Houses to supply the Absence of the Sun at Night, but never dream'd of using Candles by Day, especially in the Church, till they were taught by Pope *Sabinian*, who instituted the Distinction of Canonical Hours for Prayers in the Church: And who ordain'd, that Tapers shou'd be continually burning, especially in the Church of *St. Peter*.

The

The use of Lights in religious Ceremonies is no new Thing; the *Heathens*, deriv'd it from the *Jews*, and Christians from the *Heathens* who used Flambeaux in their Sacrifices, and particularly in the Mysteries of *Ceres*, the *Bona Dea*. These Mysteries of Paganism were celebrated in Caves, that required Light.

The Heathen also had *Tapers* burning before the Images of their Gods, so that the Use of Candles in the Affairs of Religion is of long Standing.

Why, says a Son of Darkness, may not we have Candles on our Altars as well as the primitive Church? —I answer, the primitive Christians were in a State of Persecution, and had their Assemblies often in subterraneous Vaults, and dark obscure Places, that required Candles; and when allowed to build Churches, they were so contriv'd as only to receive very little light into 'em to inspire the Audience with greater Awe by Obscurity. By Degrees they grew so fond of *Tapers* that they painted them in their Churches, but were never so stupid as to adorn their Altars with unlighted Candles. N. B. The Right Reverend Dr. *Cosins*, Bishop of *Durham*, caus'd 300 wax Candles to be lighted up in the Church, on *Candlemas-day*, in Honour of our Lady.

Well then since we have been christianiz'd by Foreigners, and after our Apostacy have been reform'd by them, and not only taught by 'em to say our *Prayers*, but also furnish'd by them with *Forms of Devotion*, let us no more rail at spiritual Benefactors, but enroll their Names, among our *Calendar Saints*, as the Founders of our Religion and Mode of our publick Devotion.

Upon

Upon the whole, it appears that we can boast of nothing that is *good* or *great*, in Church or State, but what is of exotick Growth. Yea we ourselves, as well as our Glories, are of foreign Descent. Our Father an *Amorite*, our Mother an *Hittite*: A *Saxon*, a *Frenchman*, a *Dane*, a *Briton*, and I don't know how many more Ingredients make an *Englishman*.

Foreign Nations have emptied themselves of their *Treasures*, yea of their *Kings*, to *enrich* and *ennoble* us: The *Indies* are come into *England*; *Athens* to *Oxford* and *Cambridge*; *Rome*, *Alexandria*, *Paris* and *Constantinople* to *London*.

The Premisses call for grateful Returns, and Gratitude is a Rule without Exception, but alas!

———'Tis now the cheap and frugal Fashion
Rather to hide than pay the Obligation;
It now an Artifice does grow
Wrongs and Outrages to do,
Lest Men shou'd think *we owe*.

Sir, Sir, stop there, and hear what I have to say for my Countrymen. *Ingratitude* is allowed to be the Crime of revolted Angels, and to rail at our Benefactors is to copy after that black Original; but we never had it in our View. He ceases to be an Englishman, when he commences ungrateful. No Englishman can be guilty of such Ingratitude, without having a Pope in the Belly. Mark those Gentlemen who are offended at the *honest Letter from Rome*, written from thence by the very learned Dr. C. Middleton, who proves the Romish

Church

Church to be guilty of Idolatry, ** which gave Offence to the Broad-bottom Cons.

C H A P. VII.

Contents. *English Gratitude for outlandish Favours; to Germany and to the East. French our Debtors. Spaniards fed and cloath'd by the English. A Female Pope the Birth of England; her History abridged. Pope ADRIAN the IV. an English Present to Rome. Adoration by Tapers and Candles. In what Sense a Nation may be said to be and not to be in Danger from Foreigners.*

THAT we are under Obligations to Foreigners can't be denied, but that Englishmen, always celebrated for good Nature, have been guilty of Ingratitude is denied, for these Reasons, viz.

As to the *Eastern Nations*, whose Treasures daily flow in upon us, they can't complain; for we never go to Church, but *we bow the Knee to the East* as a Mark of our high Veneration.—Hold there, Friend; is it not Interest more than Gratitude that makes you adore the *rising Sun*? Submission to sacred Ceremonies has a pretty Inheritance annex thereto; and who wou'd not bow the

**—Speaking of the Catholick who writ against that Letter from ROME,—the Doctor says, “ since he appears to be no “ Stranger to the Offence, which the *Freedom* of this very Letter had given to certain Men who are too apt to consider their “ *own Opinions* as the *Standard of Christian Faith*, and to treat “ even the Defenders of Religion as Detesters, if they don't submit to act under their Direction, and defend it by their Principles. *Prefatory Discourse.*

Knee and Heart too for 5000 l. or 500 l. or 100 l. yea, 50 l. per Annum?

As to *Germany*; in Honour of it we have settled the British Crown upon a German Family: Not long ago the brave Duke of *Marlborough* sav'd the Empire, (A. D. 1704) from imminent Ruin, and by that wonderful Victory over the *French* and *Bavarians* at *Hockstet*, gave a powerful Check to the growing Power of *France*, that hereditary Enemy of the House of *Austria* and that of *England*.

As to the *French*, we are beforehand with them: The Dutchy of Little *Bretagne* in *France*, which belong'd to *England*, King *Henry VII.* gave them as a very pleasing Morfel: *Normandy* also, which was ours, we gave them. The English conquered *France* more than once, but surrender'd it to the *Monsieurs* to enable them to buy Shoes and Stockings, and who had been starv'd long ago but for Irish Beef.

Further, in order to ripen the French King's darling Scheme of *universal Monarchy and Commerce*, King *Charles II.* augmented his Navy, sent over English Carpenters with Materials for building Ships, and Commodores to instruct them in the Art of Navigation.—Then it was the *French Magazines* were richly furnish'd from *England* with vast Quantities of Powder and Ball.—These were exported from *London* to *France*, from *June* 1675 to *June* 1677, convey'd away under Colour of Cockets, and Custom-house Seals for *Jersey*.——

As to *Spain*; the American *Spaniards* have been long fed and cloath'd by us. We made one of her Sons King of the two *Sicilies*: And 'tis now whisper'd that a second Son is to be dubb'd King of *Lombardy*,

bardy, by our Permission. Two Birds perch'd to pick out our Eyes. What will become of our Merchants, those Springs of our Wealth, when the Riches of *Turky* and the *Mediterranean* are divided between *Lombardy* and *Sicily*?

Nor have we forgot *Italy*; to make the *Roman Church* some Amends for her motherly Care, we sent her a Present of an extraordinary Nature; to wit, a *female Pope*.—A short Account of her Holiness, I give you in *Bishop Godwin's Words*, viz.

“ This feminine Prelate, nam'd in her Baptism
 “ *Joan*.—In her Youth she fell acquainted with
 “ an English Monk, with whom travelling in
 “ Man's Apparel to diverse Universities and Monasteries, as well Greek as Latin, she settled in
 “ the End at *Athens*, where she became famous
 “ for Learning;—then coming to *Rome*, and by
 “ reading, disputing, and other Exercises, having
 “ purchas'd to herself the Reputation of a great
 “ Clerk; upon the Death of Pope *Leo IV.* she was
 “ chosen *Pope* in the Year 855, and held that
 “ Place two Years, five Months;—in the mean
 “ Time she proved with Child by a certain *Cardinal*, and going in Procession, happen'd to be
 “ deliver'd of her Burthen in the open Street; in
 “ which Place she instantly dy'd:—Since which
 “ the *Bishops* of *Rome* wou'd never go in their
 “ Processions that Way. ||

Thus the Church of *Rome* is literally the *Whore of Babylon*, and Mother of *Harlots*, of those that spring from her Loins, and tread in her Steps.

| Bishop Godwin's *Lives of the Bishops*, p. 687, 8. *quod omnes fere affirmant. Platina* says.

Add

Add to this, that Pope *Adrian the IV.* was an *Englishman*, nam'd *Nicholas Breakspear*, of *Abbots-Langley* in *Hertfordshire*; a celebrated Champion, who excommunicated *William*, King of *Sicily*, (and absolved his Subjects from Obedience) as an Usurper of Church Lands; with whom he made Peace afterwards, on Condition that he shou'd attempt nothing against the Church.

Q. In what sense a Nation may, and may not be in *Danger from foreign Princes*, and *true-born English Kings may be Enemies to their Country*? I answer,

That when a Native Prince acts as a cruel Foreigner, that is, by meer Arbitrary Power, such a Kingdom may be said to be in Danger from itself: On the other hand, I pronounce that Kingdom and People safe, with a foreign Prince at their Head, that acts the Part of a Father, and governs the Land, not by his *Will*, but by their *own Laws and Customs*. (What is it to me where my Neighbour *Revonah* is born, if he be an honest Man, and im-bark'd in my Interest.)

So then the Danger of *England* is not from those, let them be Natives or Foreigners, who govern by the Laws, and preserve the Constitution.

On the contrary, those Princes are to be look'd upon as Foreigners, and Enemies to their Country, tho' Natives, who by Arbitrary Power destroy the Rights, Properties, Liberties and Religion of their Subjects. e. g.

Thus King *John*, a Native of *England*, having turn'd Tyrant, and invading the Rights of the People, the *Barons of England* address a Foreigner, viz. *Philip* King of *France*—promising Submissi-

on to Prince *Lewis* his Son, if he wou'd send him over to deliver *them from themselves*.—Soon after he lands, and they swore Allegiance to him, after his *solemn Oath to restore the Nation to their antient Privileges*. Yea, and Pope *Innocent* join'd the *Barons*, and thunder'd out the Sentence of Deposition against King *John*, for invading the Rights of the English Church. As the Archbishop of *Canterbury* did against K. *James II.* and sign'd an Invitation to the Prince of *Orange* to come over and depose him.

It was a *foreign Prince* that rescu'd the Church from her late Danger under *James II.* an English King born in our Island: And I pray who mounted him to the Saddle, but *true-born Englishmen*, with the *Venerable Bench at their Head*? Were not those Anti-exclusioners a strange Species of Protestants, who were for clapping a popish Head upon the Shoulders of a protestant Church, and a protestant Crown upon his Head, who was sworn by the Mass to root out the protestant Religion? Cou'd we keep *ourselves from ourselves*, all wou'd be still and safe at Home, and no dread of Danger from abroad.

In King *William's* Time who betray'd our English Counsels to a foreign, hereditary Enemy of *England*, but the Natives of *England*, who prefer'd Chains to Liberty? King *William*, a Foreigner, was to *England* an honest Native; for when the Church and State were on the brink of Destruction, he hazarded his own Life for the Rescue of both. We can't forget how he purg'd the Temple, whipt out the Buyers and Sellers; and having banisht the

Demon of Popery, he clapt a Succession-Chain upon the Gates to prevent his Re-entrance.

In Queen *Anne's* Reign, who pay'd the way for the Exaltation of the *Pretender*, but Englishmen, who were sworn to keep him out? How dismal wou'd have been the Fate of these poor Kingdoms at her Demise, but for that *City of Refuge in Germany*, the *Illustrious House of HANOVER*. It was owing to a royal Foreigner, King *George I.* that the late Rebellion, hatch'd under the Wings of an *English Queen*, did not overturn Church and State. Had that Scheme succeeded, the bloody Banner of *Rome* had been display'd in the Bowels of *England*; dear *England*! *Let England live forever!*

King *George I.* as a true Native, seasonably and successfully interpos'd, when the Plots form'd in Queen *Ann's* Reign against *England* were upon the Point of Execution. The Plotters were Natives, our Deliverers Foreigners.

The present King of *Sweden* is a Foreigner there, yet acts as an honest, *natural Swede*, being in the Interest of the Kingdom, which he governs by their own Laws. But *how long?* I answer, till the *Natives of the Land* were corrupted, and sold their King, their Honour and Liberty, to the *French Monarch* for Gold, without whose consent they can neither make Peace nor War.

They are,

His fearful Slaves, to full Obedience grown.

Admire his Strength, and dare not use their own.

Charles XII. late King of *Sweden*, a Native, was as a barbarous Foreigner to his Subjects, whom he rul'd by a despotick, Arbitrary Hand.

King

K. *Lewis XIV.* a natural *Frenchman*, yet a Terror to his People, whom he crush'd with a Rod of Iron. He did not only destroy Millions of his protestant Subjects, who set the Crown on his Head, but the Power of Parliaments, and the common Rights of all his other Subjects, which was soon attended with Universal Servitude and Poverty.

King *Charles II.* a Native of *Great-Britain*, yet a Foreigner all over, being deeply engag'd in a foreign Interest; particularly in a League with the *French King*, to extirpate the protestant Religion, and introduce Popery among us; as appears in a Sermon preach'd by Dr. *King*, Archbishop of *Dublin*, upon the Reduction of *Ireland*, Nov. 10. 1691.

King *James II.* born in *Great Britain*, a protestant Kingdom, but a Foreigner to the Religion and Liberties of his Native Country; openly profess the Idolatry of *Rome*, and forfeited his Crown by a bold Essay to establish it in *England*.

C H A P. VIII.

HAVING shewn that we have borrow'd the Knowledge of all Arts and Sciences, Mystery of Navigation and Commerce from Foreigners, by what follows it will appear, we have not rested here, but borrow'd also that of Folly and Superstition. *Poor England!* Poor indeed in Literature; that must cross the Sea to borrow Names for their Months and Days, from their old Pagan Idols.

I. MONTHS.

What the English call Months derive their Names from *Pagan Idols* of the *Teutonic* and *Roman* Tribe.

I. I begin with *January*, taken from *Januarius*, a Name given it by the *Romans*; introduc'd into the Year by *Numa Pompilius*, sacred to *Janus* one of the *Pagan Deities*, who had the Title of *Deus Deorum*, as being the most antient of all the GODS.

JANUS was describ'd with two Faces, one looking towards the *Old Year*, and the other towards the *New*: Some think it respects his Prudence, a Virtue consisting in *Retrospection* and *Forefight*: Others think it has a regard to the Sun, that in the Day shews it's *Face* to us, and when it sets displays the Glories of its *Face* to our *Antipodes*, the Inhabitants of that Part of the Globe that are diametrically opposite to us, as we are to them: Others think it is an Emblem of *Noah*, who saw the World before the Flood, and that after it.

The first Day of the first Month is call'd *New-Years Day*, observ'd by the *Romans* in Honour of *Janus*, with Feastings, Dances, and other riotous Diversions. On this Day all Artists were to begin their Works; then all Quarrels among 'em were laid aside, and New-Years Gifts, as Tokens of Friendship, pass between 'em. New-Years Day was held in great Veneration by all Nations. Among the *Romans* the first and last Day of the Year were consecrated to *Janus*. To them we owe the Complement of wishing a happy New-Year.

The Old Saxons call'd this *Wolfmonat*; or *Wolf-month*, because then hungry Wolves began to range abroad, and were treated by the Country People as an Outlaw, who from the Time of his Outlawry is said to wear a *Wolf's-head*, i. e. one always in Danger. So the *Wolf-head*, is a right Apellation for our E—sh Church, the Cry about which is, that it is *always in Danger*; or rather are not those *Wolf-heads* who make the Cry.

Numa Pompilius instituted a Feast to *Janus* upon January 9, when the Sacrifice was a *Ram*, and the Solemnities perform'd with Combats and manly Exercises.

2. *February*, from *Februa*, a Feast held by the *Romans*, when Sacrifices were offer'd by them to the infernal Gods, to implore their Tenderneſs towards departed Souls; which seems probable, because *Pluto* the *God of Hell*, is surnam'd *Februus*, whom they sacrific'd to in this Month for 12 Days. §

Others imagine these Sacrifices were intended to appease the *Lemures*, the Ghosts of deceased People; who, according to their Supposition, wander'd thro' the World to terrify and hurt Men; for which Reason, they had at *Rome* their *Lemuria*, Feasts contriv'd to soften their Rage, first instituted by *Romulus*, to rid himself of the *Phantom* of his Brother *Remus*, (whom he slew) that always appear'd before him.

In this Assembly they offer'd Sacrifices in the Name of the deceased for three Nights together, (during that Time no Marriages were permitted.)

§ *Macrob. Saturn lib. 1. cap. 13. — Pliny.*

in which there was a World of Ceremonies us'd, chiefly design'd to exorcise the *Lemures*, that is, to lay those evil Spirits, and so prevent their giving any further Disturbance to Mankind.

In this Month the Heathen held their *Elaphebolia* Feasts, consecrated to *Diana*, wherein Stags were sacrific'd. The *Terminalia* were also dedicated in *February* to *Terminus*, the God of Marches and Bounds.

This Month was call'd *Sprout Kele* by our Ancestors; because about this Time a Number of Side-shoots begin to appear in Cabbage-stalks, call'd *Sprouts*. This Species of Vegetables was the chief Food of the Vulgar, who eat the *Kele-wort* for Sustenance, and drank the Water wherein it was boyl'd, as a sovereign Remedy in all kinds of Sickness; and by the antient *Romans* was accounted a very healthy Plant; for during the 600 Years that *Rome* was without Physicians, nothing so much planted and us'd as this Pot-wort, which pass'd for Meat and Medicine. See *Verstegan*, &c.

Feralia were Feasts in this Month, dedicated to the *Manes*; so styl'd *a ferendis Epulis*, from carrying Viands to the Sepulchers of their deceased Relatives.

February 2 d. is call'd *Candlemas-day*, because before Mass was said on that Day, the Church blest *Candles* for the whole Year, and went in Procession with hallow'd Candles in their Hands. *Paganalia*, an antient rural Feast so call'd, because the Country People went in solemn Procession around their Villages, taking Lustrations to purify 'em. They had also their Sacrifices, wherein they offer'd Cakes on the Altars of their Gods.

3. *March*

3. *March.* Among the *Romans* March was the first Month; and according to the *Church of England* the Year begins March 25, but according to our *Almanacks* the new Year commences from *January 1*; by which we are taught to write one way and speak another.

It was *Romulus* that divided the Interval of Time, wherein the Sun moves thro' the 12 Signs of the *Ecliptick*, (which we call Year,) into Months; to the first of which he gave the Name of *Mars*, who was his suppos'd Father, as some say.

Saliaria were Solemnities in *March* devoted to *Mars*, whose Priests at this Feast danc'd with Targets in their Hands. In this Month also the *Romans* sacrific'd to *Anna Parenna*.—When the Mistresses serv'd the Slaves and Servants at Table, (as the Masters did in the *Saturnalia*.) And now it was the *Vestals* renew'd the sacred Fire.

The Antients held this Month to be unhappy for Marriage, and perhaps might pave the Way for *Lent*.

N. B. This was the first Month of the martial Year, when Armies were preparing to take the Field; call'd by our Ancestors *Lenet-Monat*, *length Month*, because the Days did then exceed the Night in *Length*; (*Versteg.*) thence the Word *Lent*.

On the first of *March*, twelve *Salii*, Priests chosen out of the noblest Families, danc'd, clashing their Bucklers and singing Hymns to their Gods; and were answer'd by a Chorus of Virgins, drest like themselves. The Festival ended with a sumptuous Feast, call'd *Saliaris Cæna*, *Saliarian Supper*.

4. *April*. The Word is deriv'd from the Latin *Aprilis*, of *aperio* to open, q. d. the springing or opening Month, because then Vegetables, such as Plants, Trees and Shrubs, that is all natural Bodies, grow and increase from Parts organically form'd: By our Ancestors call'd *Goster*, or rather *Oster-Monat*, in English Easter Month, because their Easter fell in *April*: That Name is taken from a *Saxon Goddess* worship'd with peculiar Ceremonies in this Month. On the 6th of *April*, Gardeners us'd to sacrifice to *Ceres*, the Fruitfulness of the Ground being under her Protection.

The *Cerealia* were consecrated to *Ceres* in April, because then she retriev'd *Proserpina*.

Palilia were Feasts celebrated in April to *Pales*, God of Shepherds.

5. *May*, from *Maia*, the Daughter of Atlas by *Pelione* the Nun, and Mother of *Mercury* the Messenger of the Gods, to both these they sacrific'd about this Time. This Month was call'd *Trimilki* by the old Saxons, because in this Month they milk'd their Cows three times a Day.

The *Lemuria* among the Romans, were Feasts observ'd in May, to pacify the *Lemures* or night Ghosts: At these Feasts it was a Custom to fling Beans about their Houses, hoping by this Artifice to expel those Goblins from their infested Mansions.

The *Matutilia* also were Feasts in May, consecrated to *Matuta*, in which all Maid Servants were excluded but one, whom each Matron was to strike upon the Cheek, because *Matuta* was distracted with *Jealousy*, that her Husband's Love was more warm to his Maid than herself.

Among

Among the Heathen young People went out the first of May, a-maying in the Fields, and brought home Flowers and green Boughs to garnish their Houses, Gates and Temples, or Churches: This Custom, which still remains in Force among the Superstitious and Vulgar English, is borrow'd from the Old Romans, who thus honour'd their Goddess *Flora*, the Goddess of Flowers, and dishonour'd themselves by horrid Debaucheries.

In *France* there is a kind of floral Games observ'd at this Day: The Ceremony begins on May-day with a solemn Mass, Musick, &c. in Honour of Monsieur's poetick Genius.

The Saxons call'd this the *Meadow-Month*; because then Cattle were turn'd out to feed in the Meadows.

6. *June*, from the Latin *Junius*, (*a Juvene*) Youth, sacred to young People. *Romulus* having rang'd the People of *Rome* into two Classes, viz. *Majores* and *Juniores*, the former he made Members of his Council, and the latter he design'd for the Camp, to whose Honour this Month was particularly dedicated, and who now, when they had nothing to do, met for Diverſion and Feaſts of Activity. § *Feaſts*

This Month was call'd by our Forefathers *Wey'd Monat*, because their Cattle did then *wey'd*, that is, feed in the Meadows; a Meadow in the *Teutonic* or old German Language is call'd *Wey'd*, from whence we derive the Word *Wade*, or going thro' wet and watry Situations.

§ Hinc Sua Majores tribuere vocabula Majo,
Junius a Juvenum Nomina, dictus abest. OVID.

7. *July*,

7. *July*, the Saxons *Hay-month*, comes from *Julius* the Sirname of *C. Cæsar* the Dictator, who was born in this Month: Before his time it was call'd *Quintilis*, (according to *Romulus's* Calendar,) that is, 5th Month; it's suppos'd that the Name *July* was first given it by *Mark Antony*.

The *Hecatomb* was solemnis'd this Month, where several Sports were exhibited to the People. The *Hecatomb* was a Sacrifice of 100 Beasts of the same kind, at 100 Altars, and by 100 Priests. Others think that the *Hecatomb* might consist of only 25 four-footed Beasts. The Saxons call'd this Month *Hey-Monat*, i. e. Hay-Harvest.

On the 19th Day of *July* the *Dog-days* are commonly said to begin, and upon their first Appearance, it was said by the Antients, that the Sea did boil, Wine turn'd sour, Dogs went mad,—therefore the Romans sacrific'd a brown Dog every Year to the Star at it's rising to appease it's Anger and Rage.—A grand Mistake indeed, for in 5 or 6000 Years more, the Dog-Star may chance to be charg'd with bringing Frosts and Snow, for it will rise in November or December.

8. *August* is denominated from *Augustus*, the second Roman Emperor, in Honour of that Prince; and to make the Compliment yet greater, one Day was added to it; so that this Month consists of 31 Days, 'till then only of 30 Days: To make up that 31, one Day was taken from *February*, which since that Time consisted of 28 Days, and every third Year 29. And such are the Calendar-Months.

In the old Saxon Dialect, 'tis called *Arn-Monat*, i. e. Barn-Month, because then they hous'd their Corn. The *Consualia* were Celebrations in *Au-*
gust

gust, dedicated to *Corsus* the God of Counsel. At his Time the Horses and Asses were crown'd, and redeem'd from Labour.

Why is *August* 1. call'd *Lammas-Day*? 'Tis from the Word *Leaf-Mass*, because on that Day the old English made an Offering of Bread made of new Wheat: On which Day also the Tenants that held Lands of the Cathedral Church of *York*, were bound by their Tenure to bring a live Lamb into the Church at high Mass on that Day.

9. *September*, in Saxon Antiquity call'd *Gerst-Monat*, i. e. Barley-Month, from whence the Word *Grist*, the Name of *Barley* being given to it, because of the Drink therewith made, call'd *Beer*; and from *Beerleg* it came to *Berleg*, and from thence to *Barley*. So also *Beerheym*, or workings-out of new Drink in the Vessel, came to be call'd *Berham*, and afterwards *Barm*, and now in some Places call'd *Yest*.

Barm is much us'd in the baking of Bread, which puffs it up, by which it becomes softer and lighter. This Use of *Barm* is but a late Invention; 'tis not much above 100 Years since the Avarice of the Bakers first introduc'd it, and sometime after a Law was made to oblige 'em to sell Bread by Weight.

Some look upon fermented Bread as unsalutary; of this Opinion was the Faculty of Medicine at *Paris* (by a Decree 1688, March 14.) that solemnly maintain'd it noxious to the Health of the People, yet cou'd not that prevent its Progress.

In this Month the *Romans* kept the Feast of *Meditrina*, a Goddess, whose Office was to cure sick Persons, when they drank new Wine mixt with old, which serv'd instead of Physick.

The

The Month of *September* was ennobled in former Times on many Accounts, especially as it was that Season of the Year in which the World was created; since which the Year begun in September, till the *Israelites* went out of *Egypt*, when it was chang'd into *March*, which is the first Month commanded to *Israel* by *Moses*, *Exod.* 12. 2.—*It shall be the first Month of the Year to you.* In England are two New-Years days, January 1st. and March 25, as great a Solecism as two Heads upon one Pair of Shoulders.

10. *October*, i. e. the eighth Month in *Romulus's* Calendar; call'd Wine-Month, because Grapes were then ripe, or usually press'd to make Wine. Some antient Authors say, that England abounded with Wines, but were discouraged to make way for Barley.

The *Meditrinalia* were in October offer'd up to *Meditrina*, Goddess of Physick, because in this Month the Romans took an Essay of old and new Wine as Medicinal. The *Fontinalia* also were held in *October*, at which Feasts Fountains were embellish'd with Garlands. In October the *Augustalia* were solemniz'd to the Honour of *Augustus*, because in this Month he return'd to *Rome*, adorn'd with Laurels of Victory and Triumph.

11. *November*, call'd Windy-Month, because of the high and stormy Winds that generally reign in this Season. The *Mercurialia* were observ'd in November, sacred to *Mercury*, a Pagan Deity, who us'd to carry all the Commands of *Jupiter*, and thence call'd the Messenger of the Gods, and as such he presid'd over High-ways, and cross Roads, which is the Original of *Finger-Posts*. *Mercury*

is the Term given by Chymists to that ponderous Fluid, Quicksilver, call'd by a certain Physician the *Miracle of Nature*.

December, in which the Sun enters the Tropick of *Capricorn*, or now rather *Sagittarius*, and makes the Winter Solstice, is call'd Winter-month, because the Weather then grows intensely cold.

This Month was under the Protection of *Vesta*, the Goddess of the elemental and ethereal Fire. She was esteem'd the Guardian of Houses, therefore her Image was placed in the Porch, and daily Sacrifices of Perfumes offer'd to her. Her Attendants were call'd *Vestal Virgins*, whose Province was to keep the sacred Fire always burning on her Altar. To this Goddess a Temple was erected at *Rome*, of a round Form, in which was a round Altar to shew the Roundness of the Earth, upon which were burnt two Lamps continually.

From *Vesta* comes the word *Vestibula*, that is, Porches of Houses, which were consecrated to her, and wherein the Romans eat and drank, as we do in our Dining-Rooms, intimating that all their Food came from the Earth, of which *Vesta* Guardian of the Porches was an Emblem; therefore in all Sacrifices she was first nominated before any other Gods, because without the Productions of the Earth, there cou'd be no Materials for Sacrifice and Food.

The *Laurentialia* were Feasts celebrated in December by the Romans, in Memory of *Acca Laurentia*, Wife of the Shepherd *Faustulus*, and Nurse of *Romulus*.

Augeronalia, were other solemn Feasts held by the Romans this Month, in Honour of *Augerona*,
Q the

the Goddess of Patience, Silence and Anguish. N. B. Festivals, and Holy-days, with their Ceremonies, have made up a great Part of Religion among most Nations; the more superstitious the more fond of 'em.

Some say Christmās Sports and Feastings in Britain, were introduc'd by *Arthur*, a British King, about the Beginning of the 6th Age: He begun the Solemnization of the 12 Days of Christmas, in a grateful Remembrance of 12 Victories he had obtain'd over the Saxons in several Battles. The Cradle of our Saviour is now shewn in *St. Mary* the Great, and on Christmas-day expos'd on the high Altar to the Adoration of the People.

II. Of *DAYS*.

I now come to the concluding Scene, viz. a short Dissertation upon the seven Days of the Week, which are *deriv'd from Idols*, and *continued by Christians*, who by their *Bible* are forbid to *learn the Way of the Heathen*.

The Division of Time by seven Days, is very antient, the Origin of which seems to be in the 4th Commandment, *Six days shalt thou labour*; the 7th makes the Week. The Romans reckon'd their Day by *Ninths*, and the antient Greeks by *Decads*, or *Tenth*s: Some think the septenary Division of Days, or Division of the Week into seven Days, took it's Rise from the Seven Planets, and was the Invention of *Egypt*.

But others look on this Denomination to be founded in *Astrology*; for the Astrologers distribute the Government of all the Hours in the Week among

mong the Seven Planets, so as that the Government of the first Hour of the first Day fell to *Saturn*, that of the 2d. Day to *Jupiter*, &c.

The antient Heathens denominated the Days of the Week from the 7 Planets, as *Sunday*, *Monday*, —the Idolatrous Names are still retain'd among *Christians*, who it seems can't find a Name for a Day without borrowing from a poor Heathen.

1. I begin with *Sunday*, so call'd by our Idolatrous Ancestors, because the Sun was worshipt on that Day, which Custom our Pagan Progenitors brought with them from *Germany*.

By reformed Christians 'tis call'd the *Lord's-day*, especially the purest Part, because kept as a Memorial of our Lord's Resurrection. The Sun was the Universal God worshipt by all Nations, and there the antient Idolatry begun. The Pagans call'd the Day after their God, and why shou'd not all Christians call it the Lord's-day, and thereby put Honour upon Christ's Name.

By the Laws of *Constantine* the Great, (made A. D. 321,) it was decreed, that the *Sunday* shou'd be kept a Day of Rest in all Cities and Towns; but he allow'd the country People to follow their Work. The third Council of *Orleans*, A. D. 538. *Can.* 28, permits Men to ride on Horseback, or in a Coach, to adorn the Body and the House, but forbids 'em to walk into the Country. —By some 'tis called the Sabbath-day, because substituted in the room of the Jewish Sabbath; and for some Time both it and the Lord's-day were observed by the primitive Christians.

2. *Monday*, call'd by the Old Romans *Moon-day*, from the Moon that attends our Earth, and

moves round it to convey to it's Inhabitants, by Reflection, the Light of the absent Sun ; in Consideration of which the Old Romans and Saxons worshipp'd the Moon on this Day.

3. *Tuesday* comes from *Twisco*, the most anti-ent and peculiar God of the *Germans*, suppos'd to be one of the great Grandsons of *NOAH*, who conducted a Colony of Asiatics into *Germany*, and by his Posterity honour'd as a God, (as the Founders of all Nations generally were,) calling this Day after his Name, and dedicated to his Worship. The Country they also call'd *Twitland* after his Name, and the People *Twitsh*, or *Duitsh*, from whence *Dutch* is deriv'd at a long Run.

Tuesday by the Romans was call'd *Dies Martis*, the Day of *Mars*, the God of War, to which they paid their Devoirs on this Day. *Tacitus* calls this *Twisco*, *Twisto*.

Among our antient Customs, we find *Hock Tuesday*, being the 2d *Tuesday* after *Easter Week*. In the Accounts of *Magdalen College, Oxford*, there is an yearly Allowance pro *Mulieribus Hockantibus* of some Manors of theirs in *Hampshire*, where the Men hock the Women on Monday, and the Women hock the Men on Tuesday ; the Meaning of it is, that on that Day the Women in Merriment stop the Ways with Ropes, and pull Passengers to them, desiring something for pious and charitable Uses.

Hock-day-Money, was formerly a Tribute paid to the Landlord, for giving his Tenants and Vassals Leave to celebrate *Hock-day* in Memory of the Expulsion of the barbarous *Danes*. These Games came from the *Fugalia*, Games us'd by the old Romans

Romans at the Expulsion of their Kings; from which Pattern the joyful English having clear'd the Land of the Danes, instituted these annual Sports of Hocktide, (signifying a Time of scorning and triumphing.) These Sports consisted of such Pastimes and Diversions in the Streets, as are now us'd at *Shrove-tide*, so call'd by our Ancestors, because it was employ'd in *Shriving* immediately before *Lent*, that is in confessing their Sins to the Priest.

Two Customs in Use among us sprang up during the *Danes* tyrannical Government here :

1. When the English took the Cup and drank, the *Danes* were wont to stab 'em; therefore to save their Throats, did request some Friend to be their Pledge or Safety for 'em while they were drinking; and this is the Original of that Custom of pledging one another.

2. As the old Romans had their *Fugalia* at the Expulsion of their Kings, so the English at expelling the *Danes* instituted the annual Sports of *Hocktide*, or *Shrove-tide*, before *Lent*, call'd so by our Ancestors, because it was the usual Season of *Shriving*, that is confessing their Sins to the Priest.

4. *Wednesday* borrows its Name from *Wodon*, (a German Idol,) a valiant, victorious Hero, as much esteem'd by the old Saxons as *Mars* among the Romans, (if a distinct Person,) and worship'd by them on this Day: They pray'd to him for Success against their Enemies in the Wars, and sacrific'd to him the Prisoners that fell into their Hands. After this Idol we call our fourth Day *Wednesday*, Venerable *Bede* mentions one *Woden* to have been the great Grandson of *Hengist*, that conducted the Saxons into *Britain*.

Wednesday

Wednesday is call'd by the Romans *Dies Mercurii*, from the God *Mercury*, the smallest of the inferior Planets, and nearest the Sun. According to the learned *Newton*, the Sun's Heat on the Surface of *Mercury* is seven Times as intense as on the Surface of our Earth at Midsummer.

5. *Thursday* is a Name borrow'd from *Thor*, one of the Teutonic Idols, and their God of Thunder, to whom they paid their Adoration on this Day. By the Romans it is called *Dies Jovis*, *Jupiter's Day*, perhaps the same. This Idol was plac'd on a high Throne in a Chair of State, with a Crown of Gold upon its Head, encircled with bright Stars, a Scepter in his right Hand, and seven Stars in the left,—a Description that agrees with *Jupiter Olympus*, Chief of the Heathen Gods.

Thor, in the Swedish Language signifies Thunder, and is the God of the Idolatrous *Lapländers*, who attribute to him sovereign Authority over the malevolent Spirits that wander in the Air, Lakes, and Mountains, and allow him a Bow to kill them, and they imagine he makes Use of the Rainbow. They worship him as the Governor of all Men.

6. *Friday* derives its Name from the Goddess *Friga*, an Hermaphrodite Idol say some; others say it was the *Venus* of the Romans: Whoever she was, this Day was consecrated to her Honour. She is represented with a Sword in the right Hand, and a Bow in the left, signifying that Women as well as Men shou'd be ready to fight in Cases of Necessity. She was ador'd on Friday, a Name we yet retain.

Some think she was the Wife of *Woden*, who call'd her *Frea*; hence perhaps the Dutch Word *Fra*

Fre for a Woman. This Day was by the Romans stil'd *Dies Veneris*, the Day of *Venus*, our *Phosphorus* and *Hesperus*, i. e. our Morning and Evening Star.

7. *Saturday* has it's Name from the Idol *Seator*, who was ador'd by the Saxons &c. on this Day. The *Saturnalia* were sacred Feasts, celebrated among the Romans in Honour of the God *Saturn*, in whose Reign was the golden Age: Some are of Opinion that this *Saturn* was *Adam*, in Honour of whom this Feast was instituted, in Remembrance of the paradisaical State. Therefore during the festal Solemnity the Roman Slaves were reputed *Masters*, and were serv'd at Table by their own Masters. Nothing heard, or seen at *Rome* but the loud Shouts and Noise of a dissolute People, wholly abandon'd to Debauchery. And thus *Eden*, a Garden of Pleasure, was converted into a Scene of Confusion.

The AUTHOR cou'd not attend the PRESS; therefore the Printer desires the Reader wou'd correct the following Errors, &c.

Page 53. line 1. after *wish* add *an* Page 57. line 6. put the Comma before
Time after it Page 55. line 14. dele *so* Page 80. last line but 1. for *the*
read *they* Page 83. line 1. for *Easter* read *Eastern* Page 83. line 2. after
Land place a Comma Page 84. line 11. for *become* read *became* Page 84.
line 10. for *Boetius* read *Boetius* Page 87. line 29. for *make* read *make* Page
103. line 1. for *Light* read *Lights* Page 117. line 24. for *Feasts* read *Feasts*
Page 119 line 2. for *his* read *this*.

F I N I S.

THE CHURCH, &c. 177

The Lord's Supper. This Day was by the Romans
 called the Eucharist, and by the Greeks
 the Agape, or Love Feast, and by the
 Latins the Eucharistia, or Communion.
 The Eucharist was first instituted by
 Jesus Christ at the Passover, and
 was called the Eucharist, because
 it was a memorial of his death, and
 of the new covenant in his blood.
 The Eucharist was first instituted by
 Jesus Christ at the Passover, and
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THE AUTHOR'S PREFACE. The following is the
 substance of the Author's Preface, which is
 printed at the beginning of the book.



1772